

THE Nonconformist and Independent

NEW SERIES, No. 5, VOL. I.]

THURSDAY, JANUARY 29, 1880.

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THE
Nonconformist and Independent.
THURSDAY, JANUARY 29, 1880.

THE BACKBONE OF NONCONFORMIST
POLITICS.

THERE is no truth to which we Nonconformists are more bound by our deepest convictions and our most sacred traditions to bear emphatic witness, than this—the direct bearing of spiritual principles, not on ecclesiastical only, but on social and political affairs. Our fathers and founders were most of them very keen politicians, with a most healthy interest in all that the world was thinking about and doing in their day. And this was no weak concession to a worldly temptation, no sinful compromise with spiritual duty; their interest in the world's concerns grew directly out of their convictions, principles, and habits; it was part of their imperative duty, in their judgment, as citizens of the kingdom of Heaven. Few mistranslations of a preposition have been so fruitful of mischief as that which occurs in the passage which, in our version of the Bible, reads thus, "My kingdom is not of this world." The meaning of the original is manifestly My kingdom is not from or out of this world, that is, it does not rise out of it by natural development, nor is it dependent upon it for the maintenance and nourishment of its life. That statement expresses a fundamental Christian truth. And there can be no doubt that the "of" in our translation bore more of that meaning to the ears of the generation in which the Bible was translated than it does to ours. Words and phrases change their meanings in the course of ages; they lose some shade of expression, and acquire a fresh one. And so it happens that to our generation the authorised translation of this pregnant saying of our LORD conveys a meaning quite out of tune with the true doctrine of CHRIST about His kingdom, and with the best interests of that human society which He came to save.

Our Nonconformist forefathers read the text rightly; they had no idea that the Church was to dwell, like JOHN the BAPTIST, in the desert, and keep itself sacredly clear from all entanglement with the interests, the activities, and the hopes of secular society. In truth, the idea was floating before the minds of most of the great actors and thinkers in the Puritan age of our English history, that the state of society could only be effectually reformed by a firm application of the principles laid down for the guidance of men in the Word of GOD. Their dislike to, we might almost say their contempt for, the State Church organisation of society, arose from the miserable parody which it presented of the religious commonwealth of which they dreamed. Far from wishing to keep Christian principles out of the arena of this world's politics, they complained that they could not get them sufficiently considered; and they believed, as we believe, that the method of Establishment is the worst possible means of giving a truly Christian character to State affairs. It was the hiding of the light of Christian truth by the apparatus of Establishment of which they complained, not the light which it transmitted; and they held that the alliance between Church and State, as between two independent contracting powers, was untrue to the essential nature of CHRIST's kingdom, while it paralysed the Church for its spiritual action on the community. The great struggle in which they freely risked their possessions and their lives, was inspired by the hope of accomplishing a Christian reformation of secular society; and they instructed their minds and strengthened their hearts as militant Christian politicians chiefly out of the Word of GOD. No alliance of a State with a Church on stipulated conditions, no presence of bishops in the Legislature, no settlement of a State-paid teacher of Christianity in every parish in the realm, could even faintly fulfil their idea of the Christian Commonwealth. Their idea was a Church State, in which the whole order of things should be built on a Christian foundation, and saturated with the Christian spirit, and in which, to use language they were fond of quoting, on the very bells of the horses should be holiness to the LORD. They wanted a great deal more, and not a great deal less, of the intervention of Christian men, instructed out of the Word of GOD, in secular politics. They only desired, as we also desire, that it might be pure and spiritual, informed by the mind and inspired by the Spirit of the LORD JESUS, and not the mere word of a printed document, or the influence of an official hierarchy, in which that which is most Christian in Christianity inevitably gets lost. And this tradition they have handed down to us, their descendants. Our Free Church principles and habits, and the great example of those who have gone before us, alike constrain us to maintain their witness to

spiritual truths, as the foundations of the order and the guides of the progress of Christian society. This witness we have endeavoured to bear during the recent season of aberration which has fallen upon Christian England during the reign of Lord BEACONSFIELD; in which the bearing of Christian ideas upon practical politics has been even contemptuously denied; and we "can do no other," GOD helping us, while we can make the voice of our Free Churches heard among men.

How entirely right was the prevision of the elder Nonconformists as to the influence of the Establishment in marring instead of making a Christian organ of influence on society, may be gathered full surely from the history of the Church of England in relation to the political progress of the community during the whole period of its history. Is there a single instance in which a great progressive movement has been originated, or even heartily adopted in its earlier stages, by the hierarchy of the Anglican Church? Is it not notorious that on questions of such vital moment to the commonwealth as Political and Municipal Reform, and Free Trade, the whole weight of the Establishment was brought to bear against the measures which have wrought mightily for the benediction of the great mass of the community? Nay, even in questions which touched more deeply the fundamental principles of Christianity, such as the Anti-Slavery Movement, on which the voice of the Church from the first ought to have been clear and emphatic, while some loyal Churchmen rendered the noblest service to the cause of emancipation, the whole dead weight of the Church was thrown into the opposite scale. The alliance of Church and State has issued, and always must issue, not in the Christianisation of the State, but in the secularisation of the Church, to the grievous weakening and degradation of both.

And if during this recent period of sore trial to England the Nonconformists have kept the conscience of the country, as the first of living statesmen has again and again declared, the reason is simply that they have been trained to make it matter of conscience to bring the law of CHRIST to bear on all ecclesiastical and secular affairs. And their creed is a living one. They are taught to search the Scriptures daily. It is no dead document which they have to refer to; but the question with them is constantly, "What saith the LORD?" Hence it is a fresh and living Christian force which they bring to bear on political discussions; and in times like these they make their voice heard with emphasis where more venerable and imposing churches, on the whole, are dumb. For this power, which will not fail us at the coming crisis, we have to thank the tradition which our godly ancestors have handed down to us, and the habit of our churches to rule themselves and their activities by the clear precepts of the Word of GOD.

THE PROPOSED AMENDMENT OF THE
MARRIAGE LAW.

ELSEWHERE will be found a letter from Mr. J. W. PYE-SMITH, of Sheffield, calling the attention of our readers to some of the intended provisions of the Bill for the Amendment of the Law of Marriage, which Mr. BLENNERHASSET, M.P., intends to introduce in the approaching Session. Mr. PYE-SMITH states that he has taken part in preparing the provisions of the Bill which relate to Nonconformists, and, therefore, he speaks authoritatively, and he describes the mode in which it is proposed to "enable Nonconformist ministers and Roman Catholic priests to solemnise marriages without the presence of the Registrar."

We shall wait for its appearance before dealing with the probable practical operation of the measure; but Mr. PYE-SMITH's statement of its intended provisions suggests difficulties which seem to us to be neither few nor small. That, however, is far less important than the principle involved in this portion of the Bill, and it is necessary at once to undeceive Mr. PYE-SMITH in regard to the reception likely to be accorded to it by Nonconformists. Few of them, he imagines, "will not think that their minister ought to perform the civil, as well as the religious, part of the marriage ceremony, and who would not be glad to deliver their wedding assemblies from that foreign element which the law imposes upon them in the person of the Registrar," and which he himself regards as a grievance. He will not be long in discovering his mistake in this matter; for he will learn that not a few, but a good many, Nonconformists object to their ministers becoming, in the matter of marriage, civil functionaries, and, instead of regarding the existing law as a grievance, think that the principle on which it is based should be extended, and not abandoned. We even venture to anticipate that Nonconformist opposition to the proposed change will be sufficiently strong to prevent its being made. Of the character of that opposition

an opinion may be formed from the letter of Mr. CARVELL WILLIAMS, which appeared in our issue of the 1st of January, and which, probably, Mr. PYE-SMITH has not seen. It is true that that letter expressed, not official, but only individual views; but they are views known to be rather widely, though, we admit, not universally, held among Nonconformists.

It is important to bear in mind the principle on which the Legislature has acted in affording relief to Nonconformists in the matter of births, marriages, and deaths; though the principle has not yet been carried out in its entirety. Before the passing of the Registration Acts, Nonconformists had, in many cases at least, to obtain certificates of baptism in the Church of England as evidence of birth and age. To be married, they had also to repair to the parish churches; and, at the end of life, it was from the parish register of burials that the evidence of death was to be obtained. To put an end to these real grievances, the Legislature abolished the necessity for baptism for civil purposes, by providing for the registration of births, without any reference to baptism. It also made provision for marriages without the intervention of the clergy, and without the necessity for repairing to the churches, of the Establishment. But, inasmuch as many Nonconformists had no wish to dispense with all religious observances in the celebration of marriages, what may be called a compromise was effected, and thus, while parties may be married either with or without religious rites, in the former case the civil officer must be present, to see that the requirements of the law are fulfilled. In regard to deaths, they may now be registered irrespective of burial, and all that the Legislature has yet to do is to make religious liberty in the matter of burial complete, is to permit, in all parochial burial-places, such funeral services as the deceased's relatives may prefer.

Now, what Mr. BLENNERHASSET proposes is really a distinct going back from the position which, with the approval of Nonconformists, was taken by the State in passing the Registration and Marriage Acts. Has a case been made out for such retrogression? And ought not Nonconformists to consider most carefully the direction in which they are now invited to travel?

We know very well that the High Church party are anxious that the clergy should be relieved "from the obligation of having anything to do with the remarriage of divorced persons." We can also quite understand that, as the Roman Catholic Church regards marriage as a sacrament, the priests of that Church would be very glad "to deliver their wedding assemblies from that foreign element which the law imposes upon them in the person of the Registrar." A recent article in the *Guardian* also shows that, rather than that the clergy should cease to be civil as well as ecclesiastical functionaries, State-Churchmen are willing that Nonconformist ministers should be placed, so far as marriages are concerned, in the same position as themselves. All these parties may consistently support Mr. BLENNERHASSET; but we counsel Nonconformists to take care of the company they keep in respect to this Bill, and to ask whether they can adopt principles which can be rightly held by those with whom they are invited to ally themselves.

They will do well also to avoid being misled by mere phrases. The Registrar is not to be got rid of merely by calling him a "foreign element;" for he is no more than the legal regulations imposed on the established clergy, when they celebrate marriages, are foreign elements, or than the elaborate requirements which even Mr. BLENNERHASSET must impose on Dissenting ministers would be foreign elements. Besides, those who do not wish for the Registrar's attendance at the chapel can dispense with it, even as the law now stands. That is, they can comply with the strictly legal formalities at the office of the Registrar—where, at least, we suppose he would not be regarded as a "foreign element"—and then can repair to their places of worship and have a purely religious service without him! That is the continental method, to which, the *Guardian* admits, we may have to come, if certain scandals connected with Church of England marriages cannot be otherwise prevented. It is also, no doubt, the true and strictly logical method; but we do not expect that it will become popular with Nonconformists. They prefer one of two modes of proceeding—viz., either the purely secular proceeding of a marriage at a Registrar's office, or a marriage service in a place of worship conducted by a minister, but embodying the legal formalities, and legally attested by a public official.

We have not referred to the alleged inferior position of the Nonconformist minister, who cannot act in a dual capacity, as do the clergy of the Church of England. That, however, is a minister's grievance, if it be anybody's, and not one which can be felt by those who are married. And it is a grievance

paralleled by others which necessarily arise from the existence of a privileged ministerial class, and which will cease so soon as that class is displaced from its present position by disestablishment. When that takes place the only plausible plea for the change advocated by Mr. PYE-SMITH will cease to be availing, and we are too sanguine in our expectations in regard to disestablishment to wish to secure religious equality by any false method.

We may anticipate certain statements which will be made in reply. It will be complained that Registrars are sometimes difficult of access, or are unpunctual in attendance, or are personally obnoxious, or behave themselves in an unseemly way at marriages in Dissenting chapels. All these statements may be true, though, in justice to the Registrars, as a body, we must add that complaints of this kind have only occasionally reached us. They, however, touch no principle and involve only details, in regard to which alterations and improvements may easily be effected. Hitherto the REGISTRAR-GENERAL has shown readiness to give heed to well-founded complaints, and it will be the fault of Nonconformists if, even under a new régime, this tradition of the department is not maintained. Grievances of administration should not be confounded with grievances inflicted by statute; nor should it be sought to redress either by a resort to inapt or injudicious remedies. If Mr. BLENNERHASSET or Mr. PYE-SMITH can show that that is not the character of their proposals, we shall feel bound carefully to consider, as well to publish, their representations. The subject deserves discussion, and, happily, it can be discussed without bitterness or heat.

GUY'S HOSPITAL AND ITS NURSES.

THE London correspondent of the provincial press to whose lucubration on the subject of Guy's Hospital we have previously adverted has prosecuted his inquiries, and now finds that he has been a little bamboozled by those who led him to declare the whole matter "a mare's nest" and an "obvious canard." Without, however, profiting by the experience which "the burnt child" is supposed to obtain on the subject of fire, he has now ventured to give currency to the imputation that "abuses had crept into an important department of the hospital, which nothing less than a radical re-arrangement, with a view to secure efficiency and regularity and to raise the character of the nursing, could destroy." We shall probably, at no distant date, have again to advert to the general subject, but as an attempt has been made on behalf of the Ritualistic innovators thus to throw dust in the eyes of the public, we may as well deal with this issue at once. It may be taken, we presume, without question, that if "abuses" had arisen in Guy's Hospital affecting the "efficiency, regularity," and "character of the nursing" in that institution, none were so likely to recognise their existence and be so ready to take part in the requisite measures for their rectification as the medical staff, some of whom have a reputation second to none in the medical world. "A Member of the Staff," writing in the *British Medical Journal*, Dec. 6, remarked:—"The medical and surgical staff are at present unanimously protesting against arrangements introduced by the new matron. They believe that they will have the support of the whole profession in resisting any attempt to make the matron and her nurses the predominant power in the hospital." The editor, in the same issue, referring to "the very decided conclusions attained at the conference with the staff this week," demanded in unequivocal terms that the innovations should cease, and the former system be restored, in accordance with the wishes of the medical staff, who constitute the glory of the hospital, and by whom its work has been carried on for so many years with signal success." "A Member of the Staff," returning to the subject, in the issue of January 3, deplored the dismissal, within the first month of the new matron's appointment (and "matron," not "lady superintendent," is the time-honoured title employed in the printed rules) "of five of the ward sisters, some of them the best sisters in the hospital, creating dissatisfaction amongst all the rest, causing the resignation of forty of the nurses (the services of many of the best of whom, though attempts were afterwards made to retain them, being, of course, lost to the institution, from their being instantly secured at other places), in a word, exciting universal disaffection everywhere." "G. A." wrote in the same number, declaring it to be "a matter of deep regret to all Guy's men," that the hospital was then about to lose the services of a sister, "after fourteen years of devotion to her duties, which the testimonial about to be presented to her will prove." "A Third Member of the Staff," on the 3rd inst., protested against "the introduction at Guy's Hospital of an organised system of nursing, founded, however remotely, upon the model of St. John's House." We have intimated that the new matron was transferred from Leicester Infirmary, and a writer, whom the editor of the *British Medical Journal* describes as a "shrewd observer, likely to be well informed," thus describes the operation in that institution of the system which the new matron is bent upon fully developing in Guy's Hospital:—

The Leicester Infirmary is now nursed altogether by a separate body, viz.—the Nursing Institution, which was formed for the purpose of training nurses, and providing, 1, nurses for the poor gratuitously; 2, for the well-to-do, who pay the ordinary wages for the nurses. The Nursing Institution, at its commencement, wanted a hospital to train their nurses; and, finding the Weekly Board of the Leicester Infirmary willing to take a few nurses and probationers to

be trained, got Miss Burt into the infirmary as lady-superintendent, with a few nurses and pupils. The matron, Miss Gimson, was to still remain in charge nominally; while Miss Burt superintended the teaching and training. Naturally, this absurd arrangement did not last long. Miss Gimson, the matron, was superseded by Miss Burt, the lady superintendent; and eventually the infirmary was nursed altogether by the Nursing Institution, Miss Burt and the Nursing Institution getting their own way completely. Well, of course, the old nurses were got rid of, and the new sisters and nurses took their places. It is part of Miss Burt's system to constantly—i.e., every few weeks—change sisters and nurses from ward to ward, so that they may have greater experience. Consequently they know a little of everything, but no special form of nursing well, such as ophthalmia, obstetric fever, &c. This changing takes away all power of the medical staff over the nurses, and gives that power to the lady superintendent. Owing to the Nursing Institution supplying nurses to the outside public in the neighbourhood, the medical staff were bound hand and foot to the lady superintendent; for on her depended whether a nurse should be supplied or not to their private patients, and also as to her being a good one or not. The number of nurses at the hospital might be decreased below the proper nursing requirements; but, if a favourite member of the staff required a nurse for a private patient, he could have one, though she could, perhaps, ill be spared from the hospital; and, of course, he would have the best. The Weekly Board cannot discharge a nurse or sister in the hospital. The Weekly Board have handed themselves to the Nursing Institution, and have allowed themselves to be supplanted in their own hospital by a foreign institution. If the Weekly Board of the Infirmary make any complaint to the Nursing Institution about having more probationers and pupils at the Infirmary than they were entitled to, or having probationers and pupils to act as and count as real nurses, or as to any irregularity or inefficiency of any nurse, the Nursing Institution, with a lofty superiority, give some excuse, and virtually laugh at the Weekly Board. As for the medical staff, they have no power at all, even less than the Weekly Board. It is a wretched system—bad for all parties.

When we add that at Guy's Hospital there is no "Weekly Board" to control, in any way, the action of the matron, our readers will understand the aspects of this nursing question, and, bearing in mind the ultra-Ritualistic developments which have become associated with the system at Leicester, will be able to form their own conclusions as to the probable future of Guy's Hospital when matron and chaplain shall have succeeded in giving full effect to their designs. Nor is the interest in the subject by any means limited to one institution. The "sappers and miners" who are committed to the task of making England "Catholic" will relax no effort until all such institutions have passed under their control. Archdeacon Denison's intimation that he no longer favours the policy of Disestablishment only too clearly indicates the hopes which have been excited in the breasts of his party, as a result of past successes, that State Church influence and agencies may in the future be increasingly utilised to give effect to their crafty machinations.

June next will complete a period of one hundred years since ROBERT RAIKES, of Gloucester, commenced, in a humble way a movement which, during the intervening period, has attained such dimensions, that no fewer than three million children are at the present time receiving Christian instruction every Sunday, mainly through the instrumentality of gratuitous teachers. It has been rightly resolved that that centenary shall not pass unobserved, and accordingly a few days since a deputation waited upon the LORD MAYOR requesting the use of the Egyptian Hall at the Mansion House, for an inaugural meeting, on the 28th of June, and his lordship's presence in the chair on the occasion. The request, which was preferred by representatives of the Sunday-school Union, the Church of England Sunday-school Institute, the Ragged School Union, and the Wesleyan Methodist Sunday-school Union was readily complied with, Sir FRANCIS TRUSCOTT courteously intimating that he should be equally ready to concede the use of the Guildhall, if such a course should hereafter be thought more desirable. It was announced that the QUEEN had consented to become the patron of the movement, and this, in connection with Canon LEGGE's expressed desire that it should be "a national celebration," might have encouraged the hope that on this occasion, at any rate, the spirit of sectarian division would have been exorcised, and all who were engaged in kindred work be united without distinction in the projected arrangements. But those indulging in such dreams would have had an inadequate notion of the divisive influence exerted by State Churchism and Sacerdotalism. United action, it will be found, is to begin and end with the meeting presided over by the LORD MAYOR.

After that brief interval of union, Nonconformists and Conformists part company—the former to hold, in the after-part of the same day, a conference in the lecture-hall of the Sunday-school Union; the latter to attend a special service in St. Paul's Cathedral. Tuesday is to be given up by the friends of union to conferences in the lecture-hall, and a meeting in the City-road Wesleyan Chapel, the Episcopalians holding a contemporary evening meeting in Exeter Hall. Wednesday is dedicated by the party of union to a grand gathering of Sunday-school children and friends from all parts of the metropolis at the Crystal Palace, which has been secured for the day, the arrangements including a selection of vocal music on the great orchestra by a trained choir of several thousands of Sunday scholars, while the endowed sect occupies itself with a conference in some separate location. For Thursday, conferences simultaneous in time are arranged for the one section at the Sunday-school Union building, for the other at Lambeth Palace, under the presidency of the PRIMATE, the Unionists also assembling in the evening in Exeter Hall. Friday is utilised by the Nonconformists for conferences, and a united

communion service in the Metropolitan Tabernacle, presided over by the Rev. C. H. SPURGEON, but the Episcopalians, whether out of regard to some fancied obligation in connection with certain ecclesiastical decrees can only be conjectured, appear to have made no engagement for that day. On Saturday, the co-operators with the Sunday-school Union are to assemble in the morning on the Victoria Embankment to witness the unveiling of the bronze statue of ROBERT RAIKES to be there erected at the cost of the Sunday scholars, the afternoon being devoted to a grand concert of trained Sunday scholars and teachers in the Albert Hall; on the same day it is notified that there is to be "a gathering of children belonging to Church Sunday-schools at Lambeth Palace by permission of His Grace the Archbishop of CANTERBURY." The same spirit of division is, we find, to be perpetuated in the provincial meetings which are to be held throughout the country during the succeeding weeks. What a lesson does all this teach of the mischief engendered by State favouritism of a single sect!

The Sunday-school Union and its colleagues further propose, with a view to obtaining from this celebration a stimulus which shall exert abiding and widely diffused influences, to raise a special fund of not less than £25,000, to be employed partly as a loan fund to assist in the erection of Sunday-school buildings and class-rooms, and partly in grants to Sunday-schools at home and on the Continent, and in aid of the RAIKES' Memorial Buildings, which are to be erected at Gloucester, the birthplace of RAIKES. These buildings, it is announced, although originally projected by one section of the Christian Church, are to bear no denominational name, will be secured by deed for the use of all Evangelical bodies for Sunday-school purposes, and will be a permanent memorial of the real unity which underlies apparent divisions among Christian denominations who refuse to allow the allegiance which they acknowledge to the true Head of the Church to be controlled by the disturbing influences which flow from the superstitions of Sacramentarianism or the worldliness of Erastianism. The Evangelical party in the Church of England will do well to ponder the outcome of the alliance in which they are at present so disastrously entangled.

Cardinal MANNING has been employing the columns of the *Times* to publish letters from himself and Bishop ULLATHORNE, the only object of which appears to be to confuse, under the guise of an explanation, the issue at stake in certain questions which have been submitted to the POPE as to the future relations of Roman Catholic Bishops in England to the religious orders. The *Monde*, the organ of the Papal Nuncio in Paris, had referred to the movement as one directed to obtaining for the English Bishops "exceptional" powers in the nature of "immediate and direct jurisdiction" over those who are "at present responsible only to their respective superiors." The Cardinal throws off a number of vague phrases about statements which he calls "highly erroneous and mischievous," "incorrect and often contradictory," but carefully abstains from including the *Monde's* utterance in that category, although a superficial perusal might lead to a contrary belief. Bishop ULLATHORNE draws a distinction between the "internal rights or privileges of the religious bodies" and those which they enjoy "when employed on missionary duties." M. JEAN WALLON, a French Romanist, in a recent publication, entitled, *Un Collège de Jésuites*, pleads for a limitation of the religious orders to a proportion of one-fifth of the secular clergy on the ground that at the present time the episcopate dares not even to inspect its own convents. The *lucus a non lucendo* utterances of the Cardinal and his Episcopal colleague leave his readers unenlightened as to whether such inspection (for instance) comes within the sphere of "internal rights" or of "missionary duties," and the attitude of our mind upon the subject will be fully expressed by a formula which had its origin ayant the Tweed, "We dinna ken and we dinna care." Betwixt Cardinal MANNING and the Jesuits, Protestants will certainly not concern themselves about making a choice; each must be regarded alike as a foe whose movements should be jealously watched by every friend of civil and religious liberty.

The Rev. JOSEPH FOXLEY, Market Weighton, in a letter to the *Guardian*, expresses his opinion that the present system of the Church of England, bears no more "resemblance to the Church Government founded by the Apostles than the Roman Consuls and Tribunes in the time of the Emperors bore to the officers of the same name under the Republic." He has a dream of a reformed system, in which courts, doctors, and proctors shall be discarded, Church government be "restored to the Churches," the cathedral, become the diocese in miniature and representation a federation of these constituting the kingdom of God upon earth, to which the Crown and nation would be content "to bring their glory and honour, as an Establishment indeed," all rival religious denominations, which he elegantly stigmatises as "petty commercial Poperies," and "works of the flesh," vanishing away at its appearance. We fear we must forego any hopes of a coming Millennium ushered in by one who has no more kindly thoughts for those who conscientiously stand aloof from a political institution which, although it has exalted him to the dignity of a rural dean, he confesses to be so wanting in the distinctive lineaments of the Apostolic Church.

Messrs. Smith, Elder, and Co. will issue early in March the fifth volume of Mr. Theodore Martin's "Life of the Prince Consort." This volume, which completes the work, relates the Prince's life during 1860 to the time of his death in 1861, and will be supplied with three portraits, a fac-simile, and a copious index.

Correspondence.

THE PROPOSED MARRIAGE LAW AMENDMENT BILL.

To the Editor of the Nonconformist and Independent.

SIR,—Will you allow me through your columns to call the attention of your readers to an important Bill of which Mr. Blennerhasset, M.P., has given notice. The Bill is called "The Marriage Law Amendment Bill," and its chief objects are:—

1. To relieve the clergy of the Church of England from the obligation of having anything to do with the remarriage of divorced persons.
2. To enable Nonconformist ministers and Roman Catholic priests to solemnise marriages without the presence of the Registrar.
3. To validate certain marriages which by reason of slight disobedience to some Act of Parliament may happen to be legally invalid.

There are minor provisions of the Bill which I do not think it necessary to trouble you with.

I have had a hand in preparing the Bill so far as it refers to Nonconformists, the provisions relating to whom are in part 3 of the Bill.

Shortly stated, those provisions, if carried out, will enable any proprietor or trustee of a building that has been solemnised for marriages to apply to the Superintendent Registrar of the district, that the minister of the church worshipping in that building may be authorised to solemnise marriages therein without the presence of the Registrar, the application being accompanied by a certificate signed by at least twenty householders, stating that the building has been used by them during one year at the least as their usual place of public religious worship, and that the person named in such certificate is the lawful minister, or principal lawful minister, of such registered building, and that they are desirous that he should be authorised to solemnise marriages therein without the presence of any registrar.

Upon such a certificate being received by the superintendent of the district, he is to send it to the Registrar-General, who is thereupon to register the minister in question as the authorised minister of the building, who, thereafter, will be able to register each marriage performed by him, as a clergyman of the Church of England may now do.

There are various other clauses for providing the necessary machinery for carrying out the objects of the Act, including the cases of change of ministry, the custody of the marriage register, and the regular transmission of its entries to the Registrar-General, which it is not necessary to refer to more particularly now.

There are, I imagine, few Nonconformists who will not think that their minister ought to perform the civil as well as the religious part of the marriage ceremony, and who would not be glad to deliver their wedding assemblies from that foreign element which the law imposes upon them in the person of the Registrar.

Many could, no doubt, from their own experience, give instances in which the necessity of his presence has been a grievance, and as a very simple alteration in the law could remove that grievance, I think the object of the Bill in question will commend itself to most of your readers.

The Bill will soon be printed, and I shall then be glad to send you a copy in order that you may, as far as you think fit, publish its clauses.

Meanwhile any influence that can be used in any quarter (especially with Members of Parliament) in favour of its objects will be very valuable in promoting its success.

I am, Sir, your obedient servant,
J. W. PYE-SMITH.

Sheffield, January 23, 1880.

[We have dealt with the subject of this letter in a leading article.—ED. N. and I.]

REPRESENTATION OF BERKSHIRE.

To the Editor of the Nonconformist and Independent.

SIR,—The objection of Sir George Young to your accurate description of his action at the recent meeting of the Liberals of Berks, is squeamish and misleading. Your article characterised his speech as a defence of Mr. Walter. It was so understood by those present, and was considered so damaging to the purpose of the meeting by its insidious counsel, that a speaker was specially appointed to neutralise its effect. The success of our cause depends upon the degree in which we can detach the Liberals from the present representation, which has betrayed their deepest convictions, and secure the united support of the party for a genuine follower of Lord Hartington and Mr. Gladstone. The majority of the supporters of Mr. Walter at the election will be Tories. The influence of the personal friends of Mr. Walter is exerted to get for him a partial measure of support from the old and new Liberals, either by split votes or plumpers, in order that with these added to the Tory votes his seat may be won. We have nothing to fear from the strength of our opponents; it is the Ahithophel counsel proceeding from a small minority, and inspired mainly by considerations of social advantage, that we have most to guard against.

That Sir George Young's advice tends to this result is clear from his proposal that a second candidate should be brought forward, and that some should plump for him and others plump for Mr. Walter, and from his contention that Mr. Walter had not ceased to be a Liberal. The first piece of advice is tantamount to a direction to the party to commit suicide, and the second shows that Sir George Young is grossly inaccurate in estimating political character, or that he has never defined for himself what Liberal principles are. An alliance between Mr. Walter and the

true Liberal candidate will only secure certain defeat. The strength of our claim to the third seat lies in the misrepresentation we have suffered, and the invincible right of the minority to a representative after its own heart. If we hold to that position and plump for our man, we shall gain the greatest victory that will be won at the next election—a victory over a most persistent and passionate supporter of Lord Beaconsfield, whose influence through the *Times* has done more to damage the Liberal party, and to discredit England at home and abroad than any twenty Tory members have done. And yet Sir George Young tells us we are not competent to rule Mr. Walter out of the Liberal ranks. Quite so, but has he not ruled himself out? The party cannot rule him out of the ranks, but it can rule him out of the representation. And it ought to reduce him to the ranks until he has learnt more wisdom than to declare of the hanging and burning and murdering in Afghanistan that the results justify his vote.

Sir George Young's assertion that Mr. Walter had not ceased to be a Liberal was an insult to the intelligence of the meeting he addressed. I defy him to give a definition of Liberalism that will satisfy any dozen genuine Liberals, and at the same time include Mr. Walter. I wonder how far the exposition of Liberal principles Sir George will give at Plymouth will harmonise with the vacillating policy he pursues nearer home. Take off fold after fold of the Tory vestments in which Mr. Walter's public policy is arrayed, and what of Liberalism is there left? A painted dummy stuffed with straw, to be trotted out at election times to catch weak-kneed Whigs and sycophantic shopkeepers. Measure him by his relation to Mr. Gladstone! *The Times* calls him a demagogue, and Mr. Walter's personal animus is such that at the Newbury meeting he wished he could read extracts from a private letter from Mr. Osborne Morgan, which, he asserted, spoke disparagingly of Mr. Gladstone's knowledge of the land laws. Measure him even by his domestic policy, for we are told that compensates for the error of his votes on foreign questions. The proposals to remedy the farmers' grievances he calls "nostrums," their advocates, "quack doctors." He supports the Burials Bill, but many Tories do the same, and at Newbury he made it plain that it was from no sympathy with Nonconformists he did this, but on the low ground of "common humanity." He went out of his way to insult the Nonconformists by telling them they were the causes of present complications, and that their action was determined by an ulterior design. On fifteen occasions when great divisions were taken in the House, he did not vote. When the Redistribution Seats Bill, the Flogging Bill, and the Reduction of Expenditure Bills, were brought forward, he was absent.

Mr. Walter demands, as the price of his representation, the abject submission of the constituency to his sway. His claim, and his representation, they repudiate. Now they have an opportunity, as they never had before, to recover their independence, and to wipe off the stain upon their country's fame by returning a true Liberal to join the ranks of Lord Hartington and Mr. Gladstone. In that struggle they deserve, and I trust will get, the support of all earnest Liberals in the country.

Yours faithfully, NEMO.

THE BISHOP OF MADAGASCAR & HIS DOINGS

To the Editor of the Nonconformist and Independent.

SIR,—I have been urged by many of your influential supporters in Manchester, Liverpool, Lytham, Ashton, Edinburgh, Bristol, Exeter, London, Chester, and elsewhere, to write to you on the doings of the Right Rev. R. K. Kestell-Cornish, the *soi-disant* Bishop of Madagascar, at the meetings he has been addressing throughout this country, pleading for men, and money to the amount of £5,000 to enable him to build a church or cathedral in the capital of Madagascar. In this request several Churchmen have also joined.

I am not fond of newspaper controversy, but many friends of missions and advocates for a Free Church think the matter of such importance that I feel warranted in asking you kindly to allow me to write somewhat at length to you on the matter.

It will be in your remembrance that the Bishop was sent out a little more than five years ago by the "Society for the Propagation of the Gospel," in spite of the protest of the London Missionary Society, the marked disapproval of Earl Granville and the Government, and the noble act of the Church Missionary Society, who, to their honour be it said, preferred to withdraw their missionaries from the island rather than sanction the intrusion of Episcopalian dignitaries into the very heart of a field so long and so successfully worked by the missionaries of the London Missionary Society.

When the Bishop (ordained by the Episcopal Church in Scotland) went out, it was distinctly stated in the official magazine of the Society for the Propagation of the Gospel (*The Mission Field*) that he was to be Bishop "for" or in Madagascar; and yet immediately after his return to England last autumn, I saw in the Chester and Manchester papers that he was advertised not only as "Bishop of Madagascar," but actually as "Lord Bishop of Madagascar"! I gazed with amused amazement at the great posters in Chester giving, in letters several inches long, a territorial title to a foreigner, ordained by a small sect in Scotland, who had been thrust into an island larger than Great Britain or Ireland, whose eyes had never seen more than three fourths of "his diocese," and where the vast majority of the Christians in the parts he had seen looked upon his advent as a nuisance. I naturally asked, "What about the boasted title of 'Bishop for' or 'Bishop in Madagascar' to which so much prominence was given in the official magazine just referred to?" I know of no more priestly and lamentable assumption of an ecclesiastical and territorial title in modern Church history.

I have carefully read more than twenty reports of his "Lordship's" speeches in the Chester, Bristol, Manchester, Liverpool, and Oldham papers. I have been struck by the specious reasoning and startling statements about what the Malagasy Christians want, and did I not know the Bishop to be a Christian gentleman, I should call many of his remarks wilful misrepresentations. As it is, I cannot help thinking that he is greatly to be blamed for allowing himself to be so grossly deceived.

His speeches generally commence with a careful and tolerably correct narration of the circumstances attending the introduction of Christianity into the island by the London Missionary Society's missionaries. In nearly every report he is represented as having said that he "cannot speak too highly of the work the Independents have done"; and he bears strong testimony to the hold Christianity has taken upon the minds of the people as a result of the labours of the London Missionary Society's missionaries. He then proceeds to justify (?) his position in the capital. He states that there are the following societies labouring there:—London Missionary Society (L.M.S.), the Friends' (F.F.M.A.), the Lutherans, and the Roman Catholics; and that it is therefore necessary that "the Church" should be "represented" as well; otherwise their work in other parts of the island would be unsuccessful. Now I dare say the Bishop believes that his words convey a correct idea of the state of matters in the capital; but they really convey the reverse. Anyone reading the reports of his speeches, or listening to him (as I am told by those who have been present), would naturally suppose that Protestant dissension had been witnessed in the capital before the Society for the Propagation of the Gospel went there, and that the "three" Protestant societies had each been propagating its own peculiar tenets in the capital and neighbourhood. Such was not and is not the case. The Catholics, of course, have no friendly relations with the other societies, but it ought to be more generally understood that the London Missionary Society missionaries, while as a fact the majority of them are Independents, are not bound to and do not propagate Independency as such; they carry out the fundamental principle of the society most scrupulously. The Friends, again, are not by their missionaries propagating their own peculiar ideas of church government and religious observances; they are working heartily and honestly with the London Missionary Society, encouraging, guiding, fostering the religious education of the people, but allowing all "their" churches to follow out the same practices and ordinances as those more directly associated with the London Missionary Society's missionaries. Their statistics are always incorporated in the London Missionary Society's report, and the Friends' Foreign Missionary Association's missionaries and churches unite in every matter with the London Missionary Society's churches proper. They are co-workers with the London Missionary Society, the missionaries, however, refraining from taking part in the ordinances of Baptism and the Lord's Supper, and receiving their support not from the London Missionary Society, but from the Friends'. It is, therefore, decidedly unfair for the Bishop to bring in the name of the Friends to show that Protestant dissension was known in the capital before the advent of the Society for the Propagation of the Gospel.

Then as to the presence of the Lutheran missionaries in the capital; they, also, do not propagate their doctrines and seek converts in the capital and neighbourhood. While not unwilling to receive adherents, they discountenance proselytising. They have, as they agreed they would, confined themselves to one representative church, with its associated colleges, schools, and orphanages, to which their converts, gathered in a distant field among the tribes bordering on and in the Betsileo province, may resort when sojourning in the capital; and that the authorities may see what their principles and practices are. Your readers may remember that such representation even was thought by the London Missionary Society at the time of its proposal to be unwise, uncalled for, and likely to lead to division and strife among the native churches. Let me frankly admit, however, that the fears have not been realised, arising from the fact that the Lutheran missionaries have most scrupulously and honourably discountenanced all appeals from unworthy and mischief-making Malagasy, who have repeatedly tried to induce them to proselytise among the London Missionary Society's churches.

Such being the case, the Bishop's statements are misleading, and convey most erroneous impressions; for the simple fact is that there never were three, nor two, opposing Protestant Societies working in the capital and neighbourhood, before the intrusion of the Society for the Propagation of the Gospel missionaries and bishop; and now there are not four, as he would have Churchmen believe, but simply two—those associated with the London Missionary Society, and which are more Independent and Congregational than anything else, and the Society for the Propagation of the Gospel.

The Bishop pleads most earnestly for a "representation" of the "Church of England" at the capital, because others are there. Now, if he pleaded representation such as the Lutherans have, then, I am sure many of us would feel obliged to admit the plausibility if not power of the plea; especially did we see them earnestly trying to do their work in a distant field, as the Lutherans do. But how does the action of the Bishop and his missionaries support the plea? Why, they are actually weakening the strength on the coast, and are putting forth strenuous efforts in the capital and neighbourhood. In our opinion, in the opinion of the natives, and, I am sorry to add, in their own teaching and practice, they are endeavouring not merely to have "representation" in the capital, but simply to supplant the London Missionary Society in the noble work God has given us grace to do there. So far,

thank God, they have not succeeded; they have worked much mischief, but their attack has mostly ended in discomfiture to themselves, as many a one of their own party could tell.

With your permission, I will continue the subject in your next impression.

I am, dear Sir, very truly yours,
J. RICHARDSON,
London Missionary Society Missionary.
54, The Crescent, Cambrian View, Chester,
Jan. 15th, 1880.

LAY PREACHING AND VILLAGE GROUPING.

To the Editor of the Nonconformist and Independent.

SIR,—Having glanced at the necessity on the part of the Congregational churches for the systematic employment of lay preaching as an Evangelistic agency, the question remains—How would its hear y adoption affect some internal problems of Congregational polity, and what reflexive influence would it have upon Church life?

Difficulties sometimes arise in finding sufficient able and trained ministers for the various Congregational churches, and in adequately supporting them when obtained. These two difficulties are in part related to each other as cause and effect. Let adequate means be forthcoming for the support of ministers' families, and more qualified ministers will fill the vacant pulpits; for one deterrent influence against entering the ministry will have been removed. And if effective means are adopted which tend at the same time to reduce the proportions of pastorates to congregations, and to raise the stipends of the pastors who fill them, both sides of the difficulty will have been met. These results would follow from the grouping of churches in country districts. But this grouping could only be effectively accomplished by the systematic and hearty adoption of lay preaching as a Church agency.

In most counties of England a number of small, struggling, partly-dependent Congregational churches exist. They do not furnish a sufficient sphere for a minister, and they cannot be said to provide a living for the minister's family. In groups they might meet both these reasonable conditions. But they have always had a separate existence, and they have been trained to believe the possession of a separate pastor to be necessary to spiritual life, and, possibly, also, to religious position. What are the consequences? Ministers who settle over them, if they have families, obtain a bare subsistence, or less; depression is the normal condition both of churches and pastors; and the ministers move as soon as they can find a position which admits the possibility of rearing and educating a family. In not a few cases the choice of a pastor is governed by ability to vegetate on the smallest possible of stipends, supplemented by a trifling grant from the County Union funds—a test little calculated to sustain the tone of the ministry. A return prepared two years since for the use of the Council of the Church-Aid Society shows the proximate income of 846 ministers. Out of this number 775 received less than £150 per annum, 401 of them being assisted from County Union funds. Of the latter, 330 had less than £150 per annum, 280 of them receiving less than £120, and 160 ranging from £100 to £50. Would it not be infinitely better for all parties if a great many of these churches could be formed into groups, capable of fairly supporting their minister, so that all his thoughts and his energies might be given to his work? But this can only be achieved concurrently with the hearty and systematic development of lay preaching as a Congregational church agency.

For the efficient adoption of lay preaching, and its successful application to the grouping of churches, several points must be borne in mind, some of which have been already indicated by others. First of all the Congregational churches must rouse themselves to a more correct and full appreciation of the duties and functions as well as the rights of laymen in the Church of Christ; and until this has been done little will be achieved. Along with this there must be the fostering of healthy and enlightened views on the subject among the village churches themselves. They must be taught that—where they cannot reasonably support a minister and provide him with an adequate sphere of work—by affiliating themselves to other Christian communities, and accepting the partial services of a pastor and a band of able lay assistants, but without any further sacrifice of their autonomy, they would gain, rather than lose, in real efficiency and in self-respect. Discussion in County Union meetings would tend to educate public opinion on this point. It might also tend to remove unfounded ministerial prejudices, sometimes entertained, that the encouragement of lay preaching would bring trouble upon the churches in other directions. For at least it is found that where lay preaching is most cordially adopted and most heartily promoted, it works with the greatest smoothness and success. Then it is important that the churches, through the pastor and deacons, should select the most suitable of their members as lay preachers, instead of leaving the matter to be determined by accident or personal ambition. When thus selected they ought to be duly commissioned by the church, that they may preach rather as her accredited agents than as mere individuals. And, as the exercise of public gifts usually becomes more efficient when early commenced, and Christians of riper years hesitate to enter upon new service late in life, some definite system of preparation for the work ought not to be overlooked. In many cases it might prove exceedingly helpful if the pastor had a weekly meeting with the lay preachers, for the purpose of guiding them in their related studies, or of studying some portions of Scripture with them, or for suggestive help in preparing sermon-plans, or for giving them useful practical hints, or for conference and encouragement with reference to special difficulties. All fresh preaching-stations taken up ought to be placed

under the definite care of a superintendent; and, to avoid too great a strain upon a few men, the number of preachers must necessarily be much greater than the number of stations. To ensure due preparation for preaching, it is of course desirable to have a plan of all the appointments made two or three months in advance. And where, with the help of a systematised lay agency, village churches are grouped, distance need not prevent affiliation, provided that some effective means of conveyance be provided and maintained, whereby the pastor can economise time and strength in pastoral visitation, and his lay assistants fulfil their distant appointments. The combination of three or four village churches would provide the necessary means for this important purpose, as well as for the minister's support.

If a healthy feeling on the question of lay preaching should arise in the Congregational churches, it is difficult to see why they should not derive as much strength and energy from the system as do those of the various Methodist bodies. In one respect, at least, the advantage should lie with Congregationalists. For if, with an itinerant ministry, in which the element of consecutive pulpit teaching is necessarily absent, such large bodies of laymen are prepared for preaching service in the villages, much more should fitting men be trained and furnished for the work under the settled ministry of Congregationalists. And all experience goes to prove that the more the churches apply themselves to the direct evangelisation of the people among whom they are placed, and the more intelligently and systematically they bring their various Church agencies to bear for this purpose, the deeper will be their own spiritual life, and the greater their reward. For the proverb applies to churches as well as to individuals, "There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty." I close with the question: Do religious societies which ignore the duty of their qualified lay members helping to preach the Gospel realise the true ideal of the Christian Church?

I am, Sir, yours faithfully,
GOODEVE MABBS.
Shepherd's Bush, January 26, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—The subject of lay preaching, so well introduced into your paper by Mr. Mabbs, is one of very great importance, and is worthy of being well discussed. Perhaps one reason of its neglect in the past has been that no general action has seemed possible. It has depended on the action of a single church and a single minister it may be in a town or district. There is also a feeling against the general employment of lay preachers among both ministers and churches which acts strongly as a deterrent to any church or minister contemplating the establishment of a staff of lay-preachers. What is at the root of this feeling I need not stay to inquire just now; the fact only is to be noted. Now, for a single church or minister to begin a system of lay-preaching has again and again been proved to be futile. Men to do the work cannot be found in any one church without doing damage to its own efficient working; for, owing to the want of a general sentiment in favour of the movement, it is impossible to get the necessary substitutes for work the lay-preachers must lay down, and if not, it gets too burdensome to be long borne. Our condition as Independent churches must be, therefore, recognised as in this two-fold manner operating against a general system of lay-preaching.

Were this always to remain as it has been there would appear to be no remedy. But it is to be hoped that a change is in progress. Our county executives and district committees have, to some extent, recognised that they have responsibilities of oversight and action over places to which aid is granted. In this direction more may be done, and more ought to be attempted. They have evangelists under their care and control to some extent; why should they not have a more extended sphere of operation, and adapt the evangelistic places to districts, where several places of worship might be kept open by lay help in preaching? These might be tentative in character until it was proved whether or not permanent work should be undertaken. The origination of what we may call stations might in great measure be left to the churches in the town, the general committees attending to country places.

Regarding the lay preachers, a committee of examiners for each district might be appointed, who should have the power to pass as qualified to appear on the lay preachers' roll any one making application to them who was at the same time a member of a Congregational church.

Mr. Editor, I throw out these suggestions toward a full discussion of this most important subject, and hope it will be continued until some practical result is reached. Mr. Mabbs' letters fully establish the duty of doing something; let us, therefore, consider the "How!"

Yours most sincerely,
A DEACON.

To the Editor of the Nonconformist and Independent.

SIR,—Whilst the Rev. G. Mabbs asked in his first letter in your columns, on the above subject, "To what special features in Methodist organisation modes of work is its numerical and evangelistic success to be attributed?" the attention of your readers seems fixed on only one of them, viz., that of "lay preachers." But there are two other "features" that ought not to be overlooked. There is the intense love of their denomination which exists among the Wesleyans, and which leads them to work at home and abroad, not only to spread the religion of our Lord and Saviour Jesus Christ, but also that particular form of it known as Wesleyan Methodism. And for this purpose in some of our colonies, they are ready to share in the schemes of concurrent endowment. Such denominational zeal as is

manifested by Wesleyan Methodists, I do not think is to be, nor in some respects should be, found among Congregationalists.

There is also the fact that Wesleyan Methodism is highly organised. Mr. Mabbs writes (page 66):—"But afterwards these temporary rooms give place to chapels, built with the proceeds of missionary contributions, gathered from circuits and districts, and from central connexional funds." The italics are mine. But to any approach to organised Congregationalism or Independency, it is well known that there are among your readers those who have the strongest possible objections.

These two "features," as well as that of "lay preachers," require to be remembered when the subject of "Methodist Extension" is under consideration.

I am, Sir, your obedient servant,
Jan. 23, 1880. W. C. D.

CHURCH-AID & HOME MISSIONARY SOCIETY.

To the Editor of the Nonconformist and Independent.

SIR,—I venture to address you on the subject of the Church-Aid and Home Missionary Society, because I have taken considerable interest in the movement since the Finance Scheme of the Congregational Union was first issued, and because I fear that the spirit which animated the promoters of the scheme is not being caught by Congregationalists as a body. At present the result seems to be that greater interest is taken in County Unions. Some Unions where we are strong will raise more money than they have hitherto done, and some will even raise more than they will need for their own districts. But this is not all that was expected, or that was wanted. I cannot be allowed to state fully here the importance of the purposes the society has in view, and it is not necessary that I should do so, for we all know that its objects are to aid weak churches to get strong ministers, and to provide for the preaching of the Gospel among the neglected populations of large towns and rural districts. There is a general agreement that all our ministers should have at least £200 a year, and should be worth it, and that we should take our proper share in spreading the Gospel in our own country.

What is being done to ensure these objects being attained? Some districts are forming auxiliaries to raise more funds than all the churches in such districts have formerly done separately, and doubtless they will raise a little more money by thus stimulating one another in this good work. They remit the whole of their funds through the County Union. I hope such auxiliaries will grow in strength, and that many others will be formed. But I fear that in their present shape these auxiliaries will not meet the want. The Society seems to be narrowed by the limits of counties instead of having a national, perhaps I ought to say a denominational, life and vigour and enthusiasm, which I for one expected would characterise it. We are constantly hearing of the increase of our influence as a denomination and of the greatly-increased material wealth of the country generally, of which I suppose we have been brisk enough to get our fair share; but I do not see an indication of these things in the way this society has been supported. I believe that some new subscriptions have been specially given to the Central Fund, but they are not numerous, and the ability of the society to help weak counties depends to a considerable extent on keeping up the subscriptions that used to be made to the Home Missionary Society.

The spirit which possessed those who founded and fostered the London Missionary Society, and the British and Foreign Bible Society, has not yet got hold of us in this matter. We appear to be afraid of putting another iron in the fire, and yet it would not be another iron; all that we have to do is to increase the heat of the one already put in. I submit that the way to bring denominational life into this society is to start special subscription lists in every church, large and small, throughout the country, the money to be raised for and to be sent to the Central Fund; and while doing this I would not relax one jot in our endeavours to increase the funds sent through the counties. The rules provide for all the funds being properly administered by a representative committee. There is no danger of centralisation. We have a cause worthy of Congregationalism, and we should make the Church-Aid Society worthy of the cause.

Yours truly,
WILLIAM BOTTOMLEY.

Ashton-under-Lyne, January 17, 1880.

NOTES FROM NEW SOUTH WALES.

[FROM OUR CORRESPONDENT.]

MELBOURNE, Oct 23, 1879.

MR. BERRY, having brought in a Budget which pleased nobody, held a caucus to determine what customs' duties his supporters would like to retain and what to reject, and accordingly struck out what they objected to and brought in a stamp-tax (a part of the opposition policy) to make up the loss thus occasioned. The new tariff increases the price of many articles of apparel most commonly worn by the working classes, and also heavily taxes rice, an article of universal consumption. Notwithstanding, however, that Mr. Berry thus holds his own in the House, there are signs that the country is not in the same attitude as at the time of his accession to power in May 1877. A remarkable and spontaneous movement has during the past few months been spreading over the country. The farmers, who have for a long time seemed the slowest of all classes to combine politically, have formed "Farmers' Unions" in all parts of the country, with the object of obtaining the abolition of duties on corn-sacks, agricultural implements, &c. The miners, who have been staunch Protectionists up to the present, appear also to be inclined to enter a protest against the duty on mining machinery, tools, and other articles used by miners. At Sandhurst a large mining centre, some of the leading mine-holders resolved to reduce the price of wages from £2 5s. to

£2 2s. per week, alleging as a reason the general depression and the increased cost of working caused by the new duties. The consequence is that some hundreds of men are "on strike," and it is feared that there is a possibility of a "general strike." This would mean a terrible disaster to that district, as the cessation of work would lead in many cases to mines being flooded, and in some instances probably to their final abandonment. It is hoped that wise counsels will avert this calamity.

The best thing I have to tell about the temporal well-being of Victoria is that we have had most grateful and beneficial, though rather late, rains. Last season was a great blow to the country, and grave fears were entertained that the approaching season would be worse, but the timely rains, it is hoped, have saved the country.

Our Union Meetings have just come to a close. The principal feature of the meetings was the debate on the Education Question, which was adjourned from the afternoon of Thursday, 16th, to the evening of Friday, 17th, and closed at 10 o'clock on the latter evening. A resolution was moved by the Rev. Alexander Gosman, as follows:—"That this council desires again to express its satisfaction with the main principles of the Education Act, and with the progress of primary instruction in this colony. While regretting that the Act has not accomplished all that was reasonably expected from it, this council is strongly opposed to any amendment or modification of it, that would destroy or even weaken its national character. It continues cordially to approve of the secular principles of the Act; and while pledging itself to support its secular character in its integrity, it believes it to be necessary and in perfect harmony with a rational interpretation of the secular clause, that lessons from the Bible be given in our State schools by the teachers when these lessons include such secular subjects as history, geography, and morals. This council also desires to express its satisfaction that increased facilities are being given by the Minister of Public Instruction and by boards of advice for voluntary teaching in State schools after school hours." The Rev. Joseph Walker, of Ballarat moved the following amendment:—"That this council thinks it desirable to affirm again its satisfaction with the existing Education Act; also to express its strong disapproval of grants being made in any form for educational purposes to the Roman Catholics or any other denomination. It also desires to express its satisfaction at the recent utterances of the Minister of Public Instruction and the conference of boards of advice in reference to granting increased facilities for giving voluntary religious instruction in State schools after school hours." The amendment was carried by 50 votes to 21. It is probable that the minority would have been larger, but that it was feared the passing of Mr. Gosman's resolution would have been interpreted by the outside public as taking sides with the Catholics in their endeavour to obtain a separate grant for denominational education, a thing which those who voted for the motion had as little desire for as those who voted for the amendment. During the debate Mr. James Merains, M.P. for Collingwood, gave the following statistics, which he said he had just obtained from the Government statist. I give the figures roughly. Number of children between 3 and 15 years (the recognised "school age" of the Education Act) 300,000. On the rolls of the State schools, 154,000. Allowing, say, 10,000 at about 15 years who have passed through their course and obtained certificates, and another 42,000 at about 3 years, judiciously withheld from school, this gives about 94,000 altogether untouched by our Act, the leading principles of which, as you will remember, are "free, secular, and compulsory." But there are only 113,000 on the rolls of the Sunday-schools. The rough result is, therefore, this: "rather more than half the children of school-age are on the State school rolls, rather less than half on the Sunday-school rolls." I should like to know how your Act stands in reference to this matter of overtaking what we call "gutter children"; and how your Sunday-schools stand in relation to it. The Sunday-school Conference this year was a new thing. The subjects treated were, "A Sunday-school College," "How to reach the children not in our Sunday-schools," "Quarterly written examinations," and "Classification of scholars." The "Conference" was measurably edifying, but rather dreary. There is, no doubt, however, that the idea itself is a good one.

You will regret to learn that the Rev. Thomas Jones is in bad health. In fact, in my opinion, he is entirely unfit for the strain which preaching to great crowds lays on his highly susceptible temperament. His extraordinary attractiveness does not at all diminish. He leaves next March, but I do not think we shall often hear his voice again in Victoria. He was to have preached the annual sermon; but could not undertake it.

The chairman-elect is the Rev. Thomas James. He came over from the Wesleyans only about two years ago in order to take charge of Oxford-street. This is the nomination of the committee, the churches having neglected to nominate. We have lately adopted your plan in reference to the election of chairman. The neglect of the churches was possibly due to the system being new to us. The nomination caused surprise, possibly to no one more than to the chairman-elect; and, contrary to custom, the voting was not unanimous. A greater surprise, however, than this was the announcement that the Rev. S. C. Kent, of Victoria Parade, had gone over to the Church of England. Mr. Kent steadfastly refuses to give any reasons. Bishop Moorhouse is at present the most active religious influence in Victoria. He is now going through the last of three courses of splendid lectures on important theological subjects. Hundreds of people of all classes and creeds assemble week by week at a quarter past four in the afternoon to hear him lecture on the religious teaching of St. Paul; I heard him yesterday afternoon on "The Extent of Redemption"—a discourse of thirty-five minutes, clear and strong in thought and expression, and warm with feeling. These lectures are a power for good in Melbourne.

VIVISECTION.—The report of the Victoria-street Society for Protection of Animals from Vivisection, while inviting amalgamation of kindred societies for the purpose of united action, shows the urgent necessity which still exists for special attention to the subject with a view to checking a process of positive torture inflicted upon dumb animals, for which the probable gain to science offers no adequate justification. It is now contended that the failure of legislation renders necessary that the organisation shall be placed on a permanent footing, with a view to putting a stop to "the whole atrocious system of dealing with sentient, intelligent, and affectionate living creatures as if they were only blocks of wood or stone."

Literature.

JULIUS CÆSAR.*

DURING the century which elapsed between the birth of Cæsar and the advent of our Lord, there were many able men in Rome, eminent in literature, law, and arms; but there was but one man who was distinguished above all.

"There be many Cæsars
Ere such another Julius."

says Cloten in Shakespeare's "Cymbeline;" and we, looking backwards, can see one figure moving amongst his contemporaries with a certain loneliness which belongs to greatness. It is, however, the greatness which is of "the earth, earthy;" it is that which Rome inspired, and the unsettled condition of the time made possible. It is that which rests upon force and mechanical skill, and which uses its knowledge of men for its own advantage. Cæsar is the lord of the century in which he lived, but he can bear no comparison with the Lord of all the centuries that have followed. It would not have occurred to us to have instituted even the contrast were it not that Mr. Froude closes his volume with these words:—

Strange and startling resemblance between the fate of the founder of the kingdoms of this world and of the Founder of the kingdom not of this world, for which the first was a preparation. Each was denounced for making himself a king; each was maligned as the friend of publicans and sinners; each was betrayed by those whom he would have loved and cared for; each was put to death; and Cæsar also was believed to have risen again, and ascended into heaven, and become a Divine being.

If it had occurred to Mr. Froude that the initial letters of their names were identical, his sense of humour would surely have made him cancel the passage.

The life of Cæsar is well-known to even the most general readers. Any fresh biography will be distinguished only by the difference of its treatment of a familiar subject, and by the estimate which its writer has formed of the various characters he describes. Mr. Froude has given us a volume which will probably remain for many years to come the most popular life of "the mightiest Julius." In style, it is fascinating beyond many books whose avowed object is to please rather than instruct. Its delineation of the times is clear and ample, so that every actor is seen in relation to his age and its necessities. Of Cæsar himself, Mr. Froude has a great admiration, and seeks to justify it by the description he gives of his political aims, and the defence he makes for his private character. The result is not in harmony with the judgment of one of our greatest modern historians, who says of Cæsar that, "he combined literature with action, humanity with sternness, freethinking with superstition, energy with voluptuousness, a noble and liberal ambition with a fearful want of moral principles." The writer of these lines—Dean Merivale—does not accept as true all the stories which antiquity has left us of the immoral life which Cæsar led, but he credits more than Mr. Froude will allow; and we confess that Mr. Froude has shown good reason for a still further abatement of belief in them.

But Cæsar is not interesting to us in his moral character and in his private relations, but as a public man. He interests us as a popular leader in his youth, as the contemporary of Cato and Cicero, in his manhood, as the conqueror of Gaul and Britain; the rival and conqueror of Pompey, and as a statesman who destroyed the Republic for the sake of the Republic. It is impossible to study a life such as this without being constantly reminded of men who have played no obscure political part in our own time. And in the first two chapters of this volume the reader will feel repeatedly that the author had an eye upon political edification, as well as upon historical instruction. Who can doubt that the following sentences have an application to the England of the nineteenth century as well as contain a description of the Rome of the age of Cæsar?

It was an age of material progress and material civilisation; an age of civil liberty and intellectual culture; an age of pamphlets and epigrams, of salons and of dinner parties, of senatorial majorities and electoral corruption. The highest offices of State were open in theory to the meanest citizen; they were confined, in fact, to those who had the largest purses or the most ready use of the tongue on popular platforms. Distinctions of birth had been exchanged for distinctions of wealth. . . . Religion, once the foundation of the laws and rule of personal conduct, had subsided into opinion. The educated, in their hearts, disbelieved it. Temples were still built with increasing splendour; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety; but of general belief that life had any serious meaning there was none remaining beyond the circle of the silent, patient, ignorant multitude. The whole spiritual atmosphere was saturated with cant—cant moral, cant political, cant religious; an affectation of high principle which had ceased to touch the

conduct, and flowed on in an increasing volume of insincere and unreal speech. The truest thinkers were those who, like Lucretius, spoke frankly out their real convictions that Providence was a dream, and that man and the world he lived in were material phenomena, generated by natural forces out of cosmic atoms, and into atoms to be again resolved.

The earlier chapters of this volume are occupied with a sketch of the growth of the popular party in opposition to the aristocracy. The reader is taken back a quarter of a century before the birth of Cæsar that he may see out of what needs and conditions that party to which the young Julius attached himself had originated, and by what means it had grown. From the Gracchi we pass to Marius, and from him to his nephew. The massacre of the aristocracy by Marius is properly represented not as an outbreak of the popular party, but as an act of revenge for the murder of the people by Octavius and his friends in the Forum:—

These haughty aristocrats had been guilty of the most wantonly wicked cruelty which the Roman annals had yet recorded. They were not defending their country against a national danger. They were engaged in what has been called, in later years, "saving society"; that is to say, in saving their own privileges, their opportunities for plunder, their palaces, their estates, and their game preserves. They had treated the people as if they were so many cattle grown troublesome to their masters, and the cattle were human beings with rights as real as their own. . . . Patricians and plebeians, aristocrats and democrats, have alike stained their hands with blood in the working out of the problem of politics. But impartial history declares, also, that the crimes of the popular party have in all ages been the lighter in degree, while in themselves they have the more to excuse them; and if the violent acts of revolutionists have been held up more conspicuously for condemnation, it has been only because the fate of noblemen and gentlemen has been more impressive to the imagination than the fate of the peasant or the artisan. But the endurance of the inequalities of life by the poor is the marvel of human society.

What were the motives which induced Cæsar to join the party of progress and of the people is a question which every historian of his time must seek to answer. He was an aristocrat himself, and, as a rule, only those desert the interests of their class who are unworthy of it. But there are exceptions in men who are greatly superior to their class, and are hopeless of its reformation. Cæsar was probably one of these exceptions. He was allied to the family of Marius, and his sympathies, we may well believe, went with his uncle. There is no evidence that he designed to make use of the democratic party in order to destroy the power both of it and of the oligarchy, and to allow of the formation of a monarchy of which he should be the head. It may be, as some have supposed, that his plan of universal rule, making Rome the centre of a dependent Empire, was formed early in his political career, and that he was gifted with unusual foresight. But we incline rather to the opinion of Mr. Froude, that "men of genius who accomplish great things in this world do not trouble themselves with remote and visionary aims. They encounter emergencies as they rise, and leave the future to shape itself as it may." Doubtless Cæsar had in his mind a vast, vague feeling of the greatness of a future opportunity corresponding to the consciousness of capacity to make use of it when it should arrive. His courage seems to indicate the same. It was of a rare order—that which arises from the assurance that its possessor is entrusted with a work in which he cannot fail. Nature, as it were, is pledged to his security until he has accomplished his task. Amongst the pirates, as a prisoner, he is calm and familiar with them as with friends. He is sure of release and of revenge; he can, therefore, afford to amuse himself till the ransom arrives. There is the further indication of a continuity, which is not the result of plan, but which seems due rather to circumstances than to will and choice. The jealousy of the Senate, the fears of the oligarchy that he would rule constitutionally, the foolish rivalry of Pompey, the vanity of Cicero were the causes of the Civil War which began in B.C. 49. It is conceivable that had Cæsar been permitted to return peaceably from his conquests and government of Germans and Gauls, to have taken his second consulship, and to have received the confidence of the Senate, he would have reformed the public manners by means of laws such as he passed in his first consulship, have enfranchised the provinces, and have so strengthened the Republic. The causes that produced the Civil War were those which necessitated a more purely personal rule by creating a dictatorship.

It is impossible to form an estimate of Cæsar's character without at the same time passing a judgment upon his three great contemporaries—Cato, Cicero, and Pompey. Mr. Froude has sketched their portraits with the vivid skill which he so often displayed in his treatment of the Tudor times in England. Of the first of these he says:—

Marcus Porcius Cato . . . was the great-grandson of the stern and rugged Censor, who hated Greek, preferred the teaching of the plough-tail and the Twelve Tables to the philosophy of Aristotle, disbelieved in progress, and held by the maxims of his father—the last, he, of the Romans

* Cæsar: a Sketch. By J. A. Froude, M.A. Longmans.

of the old type. The young Marcus affected to take his ancestor for a pattern. He resembled him as nearly as a modern Anglican monk resembles St. Francis or St. Bernard. He could reproduce the form, but it was the form with the life gone out of it. He was immeasurably superior to the men around him. He was virtuous, if it be virtue to abstain from sin. He never lied. No one ever suspected him of dishonesty or corruption. . . . He was an aristocratic pedant, to whom the living forces of humanity seemed but irrational impulses, of which he, and such as he, were the appointed schoolmasters. To such a temperament a man of genius is instinctively hateful.

Cicero has left his own character in the letters he wrote to his friends. All such as in any degree cast light upon the times and the fortunes of Cæsar, Mr. Froude has incorporated into his text. Like all contemporary records, they are among the most interesting portions of the history. The letters written in the years 48 and 49, explain for us what otherwise would be difficult to understand—the causes of the Civil War. They show us the feelings which prevailed in Rome among the upper classes, and those which chased one another through the mind of the writer. Cicero was divided in his allegiance, though why he hesitated he does not seem always to know. If he was faithless to both his friends in turn, he was faithless also to himself and to his occasional convictions. Mr. Froude says of him:—

Cicero was a tragic combination of magnificent talents, high aspirations, and true desire to do right, with an infirmity of purpose and a latent insincerity of character, which neutralised, and could almost make us forget, his noblest qualities. . . . Cicero's natural place was at Cæsar's side; but to Cæsar alone of his contemporaries he was conscious of an inferiority which was intolerable to him. In his own eyes he was always the first person. He had been made unhappy by the thoughts that posterity might rate Pompey above himself. Closer acquaintance had reassured him about Pompey, but in Cæsar he was conscious of a higher presence, and he rebelled against the humiliating acknowledgment.

Of Pompey Mr. Froude remarks:—

He was no Phœbus Apollo sinking into the ocean, surrounded with glory. He was not even a brilliant meteor. He was a weak, good man, whom accident had thrust into a place to which he was unequal; and, ignorant of himself, and unwilling to part with his imaginary greatness, he was flung down with careless cruelty by the forces which were dividing the world.

The great soldiers of the past or present are not the heroes whom our soul "delighteth to honour." They have made social and political changes possible, but we can never clear our mind of the feeling that the changes might have been brought about by other means. It was needful that the Gauls should be hindered from overrunning Italy, and the Germans confined to the right bank of the Rhine, but could not this have been done without the slaughter of tribes which extorted the admiration of their conquerors? Indeed, they seem to have been superior to the luxurious optimates whom Cæsar vanquished in a few hours at Pharsalia, and whose memory Mr. Froude has pilloried in his pages. Of these great soldiers, however, Cæsar was the greatest. He was mighty in battle, and he was magnanimous in victory. The story of his campaigns he has himself told, and, save in his own words, it has probably been never so well told as in this volume. But it is a mournful record, which repeats itself to-day; and after eighteen centuries of so-called Christian civilisation, we find ourselves treating races inferior to us in power as Cæsar treated our ancestors in the forests of Germany and on the south coast of Britain.

THE MATERIALISTIC VALUATION OF LIFE.*

MR. AVELING's object in this small volume of eighty pages is to present the Positivist view of the value of life. Mr. Mallock, as our readers probably know, has written a volume copious and persuasive in eloquence, cogent in reasoning, to show that the so-called scientific thinkers, whose aim is to eliminate the supernatural element from existence, do in truth abolish the value of life itself, and make it worthless to all those who cannot honestly strike a balance on the enjoyment side of earthly existence, as contrasted with the losses to be reckoned up on the other side of the calculation. Mr. Aveling follows the arrangement of Mr. Mallock's book, chapter by chapter, gives a condensed summary of what he considers the argument and import of each chapter, and then supplies his answer as a materialist and sceptic. He would not, of course, expect us to regard his reply as conclusive; but, considering the rank Mr. Aveling holds as a D. Sc. (Lond.) and a Fellow of University College, we did hope to find some effort to reach the philosophic foundation of Mr. Mallock's reasoning,—some earnest vindication of materialistic morality, some attempt to exhibit to our view the noble ideals, the stirring inspirations, the grand enthusiasms that are to be found in a system which

deliberately throws away and tramples under foot most of the beliefs which are usually looked to as the source of all that is lofty in character and unselfish in action in the life of men. But to our amazement we find nothing in Mr. Aveling's volume corresponding in intellectual vigour or moral weight to the volume which he attempts to criticise. As a rule he merely re-states the Positivist position, but does not bring forward any considerations that can afresh commend it to our intellectual sympathy or moral approval. Perhaps we were too sanguine in our expectations concerning Mr. Aveling; our hopes might have been more moderate when we found a scholar and a gentleman taking his literary wares to the unsavoury region of Stonecutter-street, and consenting to hunt in couples with Mr. Bradlaugh and Mrs. Besant. These persons may be very sincere and earnest in their particular line of business, but we do not think there are many, however materialistic their persuasions, who would welcome the extensive multiplication of the special types of aggressive scepticism which they represent. Perhaps we ought not to have been surprised, finding Mr. Aveling in such company, that he, too, can do a bit of scoffing on his own account—can put the moral and intellectual character of the Lord Jesus in disadvantageous contrast to that of Tyndall and Huxley, and can indulge in a morsel of tawdry and bombastic eloquence in order to denounce the Church as a slimy and obscene creature, lurking like an octopus in its hole, eager to drag into loathsome destruction all the organisms it can grasp by its murderous tentacles.

As to the question itself which Mr. Aveling and Mr. Mallock both discuss, we cannot say that we have hitherto taken a very deep interest in it. It is merely one variation on the theme which is occupying all thinkers, more or less, at the present time, suggested by the rival claims of Christian faith and Agnostic quasi-science. Perhaps the question as Mr. Mallock puts it brings the whole case to an issue more completely than most other points of view. But on that very account it is only possible to glance very superficially at it by any method of logical dialectics. For the question, by its very nature, brings us into the presence of the most sacred and awful experiences of life—the sources of life's deepest joys and its most corroding sorrows. The attempt to estimate the relative preponderance of these two elements seems to us hopeless unless there are higher considerations, such as faith can alone supply, by which the rivalry between joy and sorrow can be removed, and both resolved into one common discipline of good. No one who essays to exhibit the good constituents of our human life can leave out of view the loves and affections without which life is joyless and colourless. Yet these same affections are the source of the bitterest and most irremediable sorrows. It is true that the course of life's experience may enable the most desolate spirit ultimately to say—

'Tis better to have loved and lost,
Than never to have loved at all.

But such a conclusion as this is born only of faith. We know of no reason why the virtues of resignation and acquiescence should attain their perfection in minds who admit of no Divine explanations of human sorrows, and no Infinite substratum of transient and limited experiences. Mr. Aveling thinks that sufficient comfort in all grief may be found in devotion to humanity and to its unborn children, for whose sake we toil and groan—a consolation which is only possible, if it is at all possible, to those who have sophisticated their natural emotion by a process which extinguishes the separate self, the inalienable *ego*, altogether. But, as we have already intimated, these are topics too sacred to be brought into the arena of discussion. The conclusion is almost, of necessity, a matter of personal decision, and it seems to us that there can be only a favoured few, rare exceptions in the throng, who can unhesitatingly affirm, from a merely naturalistic point of view, that the good and joy of life outbalances its evil and sorrow.

Mr. Aveling naturally professes a utilitarian system of morals, and that of the crudest type; and his philosophic competence for the discussion of these questions may be guessed from the fact that, in announcing, in almost the phraseology of Bentham and Mill, his view of the essential nature of moral distinctions, he, with almost laughable mock-modesty, claims the theory as an original product of his own brain which he "ventures to suggest," while he thinks it "more than possible that he is only reproducing the ideas of other thinkers." We do not find Mr. Aveling's utilitarianism either more beautiful or more satisfactory than that expounded by "other thinkers." It is, of course, only another vain attempt to remove all that is absolute, infinite, unconditioned from the domain of consciousness, and to make morality a matter of sensational experience and scientific cal-

ulation. It is surprising that anyone can venture to commit morality to the peril of such vast and interminable inductions as are required in order to perfect any detailed utilitarian system. Doubtless the work of induction is superseded by the swifter action of imagination in actual practice; but it is difficult to prevent a surreptitious entry of faith under the disguise of imagination, and still more difficult to legislate in the interests of morality without the use of language that mere utilitarianism has no right to use, and has no power of explaining on its own data. It seems to us that Mr. Aveling does not make the best of his own materialistic and utilitarian morality. "Conscience," he says, "is but remembrance of the past;" "it involves a good memory that calls to mind the effect of past acts upon the sum of joy and the sum of misery in the world." Is it really so? Then to be a competent moralist, one must have a knowledge of facts more extensive even than that of Mr. Buckle, and a power of analysis and induction vaster than that of Bacon or Mill. But even from his own point of view this is unnecessary. He might just as well put ethical tricks and proclivities into the blood, and resolve morality into organisation and inherited capabilities. The great gods of his idolatry—Tyndall and Huxley, and, perhaps, George Eliot—do not thus leave their moral eggs to be hatched afresh every day by the sun of circumstance and opportunity. They will allow that organisation and transmitted tendency are factors in the result, and make these as potent as the forces which religion summons to the work. But whether even this is sufficient, and whether faith must strike her colours and surrender her throne, need not concern us very much, so long as we have to deal with such feeble champions of Agnostic atheism as Mr. Aveling. His book will do no good to anyone, nor will it do any harm—except, perhaps, to himself, confirming him in some very shallow and irrational notions—and to the reputation for discernment and discretion of the University that could confer upon a mind of his type some of her choicest certificates of capability and culture.

A NEW NOCTES AMBROSIANÆ.*

MR. MILLS has been guilty of one great anachronism which includes a countless number of lesser ones. And he has attempted to handle the Scottish tongue without sufficient acquaintance with it, justifying fully the aphorism that "a little knowledge is a dangerous thing." We regret this all the more in that the matter of his book deserved to have a better fate than we fear will befall it in the form it has taken. To give the world a sustained imitation of the "Noctes Ambrosianæ," when the original itself is falling into disrepute, when its rollicking fun and gustatory qualities are becoming less and less in accord with modern demands, was at once a risky and an unprecedented experiment. Mr. Mills, who has read much and thought carefully, discusses most of the later questions in science, in criticism, in literature, in casuistry, through the mediums of Christopher North, the Shepherd, Tickler, and the rest; and, in spite of the great ingenuity he has shown, we confess that we are most inclined to laugh just at the very points where, we are morally certain, that he would specially pique himself upon happy verisimilitude. This can be readily understood when we say that Mr. Mills essays to write the broad Scotch of "The Noctes," and to put long monologues into the Shepherd's mouth. We know what must happen to anyone who has got his knowledge merely by book study. He will err in the most important words, confuse one with another, and unconsciously produce a garment of many colours, most striking, but, alas, most laughable, and that in other ways than Mr. Mills intends or expects. For example, at page 249, we have a song beginning:—

I met my lo'e i' th' morning,

and in it the word "lo'e" occurs four or five times as a substantive. Now, there is no such noun in lowland Scotch—the word "lo'e" is a part of the verb to love; but the substantive is always *luve*, as Burns' famous song might have reminded Mr. Mills:—

My luve is like a red, red rose,
That's newly sprung in June,
O, my luve's like the melody,
That's sweetly played in tune.

Elsewhere, similar blunders detract much from the desired effect of paragraphs meant to be humorous, or to convey something of the pawky irony and satire of the Shepherd. In the very first page we read:—

Shepherd. Weel, sir, the fact [fac] is that thaigh [tho'] at this maement [moment] simmer seems to me the maist beautifu' o' a' the seasons, my present opinion isna [is no] to be depended on, for in wunter I'm aye apt (!) to

* The Value of this Earthly Life: A reply to Mallock's "Is Life Worth Living?" By Edward B. Aveling, D.Sc. London: Froethought Publishing Company.

* Attic Nights. By Charles Mills. Chatto and Windus.

think nae season comparable to't [til't]. And sae wi' spring and autumn.

To print "cyuckit" for "cookit" is an excess of literalism or affectation of exactitude unexampled. "Ould," again, is Irish, not Scotch, which is "auld;" and so we might go on through a catalogue, which would be only wearisome. Enough, that we think far more of Mr. Mills's thinking than of his broad Scotch. Had it not been so we should not have devoted the space to the book that we mean to give it. Our reason for doing this is, that, in spite of its awkward form, it presents some arguments which are as good as anything we have recently read against materialism, Comteism, agnosticism, and the scientific Pyrrhonism of the day. If Mr. Mills had only arranged what he has to say on these subjects in short and simply-written essays, he would have produced a book that would have been read because it deserved to be so. Evidently his aim is to find new returns to the old common-sense idea. He will not allow the ultimate facts of consciousness to be refined away, any more than the present facts of sense. The one without the other, he says, is non-existent, and he is very ingenious in devising trains of thought that shall seem consistent with the respective styles of Christopher North and Tickler. We can only afford to give as a specimen of the more philosophic portion of the book the following on Mr. Darwin's theory of evolutionary morality, which we may name the original of the whole scheme of the Tribal Self and Individual Self, the Tribal Conscience and Individual Conscience of Professor Clifford, *et hoc genus omne* :—

Tickler. But what of conscience and morality? If conscience be but the social instincts highly developed, in what lies the test of morality? How came it to be right to gratify some instincts, but wrong to follow others?

Shepherd. That's a puzzler, sir, and to the point.

North. In considering this question, Mr. Darwin argues that a moral action is one which is in harmony with the more enduring social instincts which, being ever present and persistent whilst the others are only temporary, acquire greater power over the mind; and that man, being a reflecting animal, cannot help comparing "the weaker impressions of, for instance, past hunger, or of vengeance satisfied or danger avoided at the cost of other men, with the instinct of sympathy and goodwill to his fellows, which is still present and ever in some degree active in his mind. He will then feel in his imagination that a stronger instinct has yielded to one which now seems comparatively weak; and then that sense of dissatisfaction will inevitably be felt with which man is endowed, like every other animal, in order that his instincts may be obeyed." When he has followed these non-social instincts at the expense of other men, and then comes to contrast their past and weaker impressions with the ever-enduring social instincts, retribution follows. He feels dissatisfied with himself, and will resolve with more or less force to act differently for the future. This is conscience; for conscience looks backwards and judges past actions, inducing that kind of dissatisfaction which, if weak, we call regret, and if severe, remorse.

Tickler. Horace propounded the Darwinian theory in one of his Satires. Darwin is, I suppose, a utilitarian?

North. He is an intuitionist in so far as he identifies the conscience with innate social instincts; and a utilitarian in so far as he determines the morality of an action by its tendency to promote the general good.

Tickler. Then he recognises two tests of morality; the one internal, and the other external.

North. Not necessarily so, *Tickler*, for you might, with equal justice, attribute a double test to the morality of Christianity. Both alike start from an innate sense—call it conscience, or instinct, or what you please—and the morality of an action depends upon its harmonising with this instinctual principle, and not upon its prospective influence upon society. It would, of course, be absurd to suppose that the moral sense could be antagonistic to the welfare of mankind; but to argue that because the former must necessarily contribute to the latter, there are therefore two tests, is illogical.

We should not forget to mention, either, a short discussion on the great question of Church and State, which is not unlikely to be of special interest to many of our readers, when once brought under their notice. From it we make one little extract :—

North. . . . I believe the Church of England would have been more uniformly on the side of the people, had she ceased to be connected with the Crown,—for that connection has, I regret to say, too frequently resulted in the adoption by the Church of a policy which has sacrificed everything to her privileges. I cannot help thinking that both religion and freedom would have been best promoted by the absolute separation and mutual independence of spiritual and secular affairs. Indeed, one of the great evils incident to this alliance is, that in times of active political controversy the sympathies of the Church are directed only by her interests, and are thus placed in antagonism to the principle of equality of men in the eye of the law, whilst she declares them to be equal before God; the result being that these who strive for the extension of freedom are induced to reject what otherwise they would reverence and embrace.

Shepherd. And yet the Church has often in times of adversity discovered true nobility.

North. Very true, James; and the same trait has not unfrequently characterised individuals.

Tickler. From which we may deduce that adversity, not prosperity, fosters true nobility in man, for, as ascending air is chilled by expansion, so the traits which are most human are too often chilled by success.

North. I may instance in proof of what I stated a moment ago the political antagonism at present unfortunately existing between Ireland and the rest of the United Kingdom. This is attributable in a great measure to the Protestantising policy pursued in the reigns of Henry, Edward, and Elizabeth.

Shepherd. Weel, though I'm no muckle o' a student o' history I can believe what you say, for had a similar policy been persisted in as regards Scotland there wad nae been that poleetical eedentity atween the twa kintras (*Anglic countries*) there is the noo.

Tickler. It is a mournful fact that many of the evils hitherto attendant upon the progress of nations have arisen from the ill-judged efforts of religionists, who, in attempting to enforce uniformity in religion, have sown the seeds of political disunion and hatred.

This is not, by any means, the best part of that discussion, but is only given as being most easily detachable.

Art and æsthetics in their many relations, social improvement, and literary tendencies are all discussed with an amplitude of references to later writers which sometimes makes the anachronism more than grotesque. We appreciate the cleverness, the tact, the resource, the extensive knowledge shown in the book; but we cannot but regret that so much knowledge has been, to all intents and purposes, reburied, so much ingenuity wasted. We hope to meet with Mr. Mills again in a book of more direct and unambiguous character, when we shall have the pleasure of complimenting him on literary and philosophical essays, which as completely and faithfully take account of both sides of the problems raised as can be attained by any pseudo-dramatic device. He has in him a vein of the Socratic questioning, which could be made so efficient, we think, as to be a little troublesome to some writers of the present time.

QUARTERLY REVIEWS.

THE *British Quarterly Review* opens with an interesting historical paper, the material for which has been gathered from the last published volume of the "Monumenta Germaniæ Historica," consisting of a local and family narrative of the Counts of Guines, written by an ecclesiastic in the twelfth century, to propitiate the Lord of Ardres of that day for some neglect in setting the joy bells in motion on his making his peace with the Church, after some act of lawless violence. The reviewer, after noting the tendency of the author to enlarge upon the love adventures, lawful and unlawful, of his heroes, adds, "But nothing is plainer than that a good many of his clerical actors—himself seemingly for one—were lawfully married." This is followed by "Glimpses of New Gold and Silver Mines," in the course of which it is noted that the total yield of gold from the old and new mines since 1848 has been £700,000,000; that the Comstock Lode in Nevada is yielding £7,000,000 per annum of the precious metals; that a still richer silver region has recently been prospected in Lower California; and that very valuable gold diggings, which will render important aid in replenishing the empty treasury of the Czar, have recently been brought into working in Siberia and other parts of Russia. Dr. Humphrey Sandwith furnishes a sketch of the changing fortunes of "Modern Greece," from the date of the battle of Navarino. Of the industrial progress which has been accomplished under very adverse circumstances, we have among other indications, the fact that there now exists in Free Greece 112 important steam factories, besides 300 more driven by other forces, the products of which amount in value to close upon £6,000,000 sterling. Education is being sought with avidity; many of those who obtain employment as men-servants in Athens are undergraduates of the university, employing every moment of their leisure in the prosecution of their studies. Dr. Sandwith, in indignant language, denounces the treatment which the struggling representative of civilisation has received from the Tory party, whose efforts have been to so large an extent effectual in prolonging the "foul and obscene yoke which renders life unendurable to the Greek rayahs," in districts where the pashas are still dominant. The writer of the paper on "Practical Æsthetics," discoursing upon the effects produced on national character by constant familiarity with beautiful objects, makes an appeal for a greater regard to artistic considerations in the process which is going forward so rapidly of transforming "country" into "town." He has evidently little admiration for the taste which originated the Albert Memorial, which he thus criticises :—

To our mind, the front of the structure represents nothing but the enthronement of heartless conventionalism, and the rear the worship of Mammon. A portly figure, enveloped in the gew-gaws of state, gilt all over, with a back like a huge boulder, or an enormous piece of American nugget, with angels waving laurel crowns and palm-leaves above, and the representation of the arts below, at the four corners of a flight of steps leading up to the central figure, is not a memorial which any sensible man would ambition for himself, and, least of all, worth disforesting a noble park to set up, and to make wide carriage-ways for the public to come and gaze at. At all events, there are few people of taste who would not readily resign the memorial, if they could get back the trees it so wantonly displaced.

Mr. A. Taylor Innes gives a very satisfactory answer to the question, "Why is Scotland Radical?" and a paper from a vigorous pen gives suitable expression to the enthusiasm with which Mr. Gladstone is regarded, not only by Nonconformists, but, in the main, by every contingent to the Liberal ranks. Mr. G. Matheson contributes some thoughtful suggestions on the "Christian Idea of God," and we have already directed attention to Mr. Spencer Curwen's readable paper on "Early Nonconformist Psalmody." Altogether, we can heartily congratulate Dr. Allon on the variety, timeliness, and ability which characterise the contents of the first issue in 1880, while we still more heartily congratulate Nonconformists upon the possession of such a high-toned and able representative of opinion (now in its 36th year), and would bespeak for it during the suc-

ceeding twelvemonths a substantial addition to the number of those who derive instruction and stimulus from its pages.

The *Westminster Review*, noting the progress of population in the British colonies, pleads for a statesmanlike plan upon which to utilise, in case of war, the resources thus possessed. The writer's plan includes the provision of six arsenals of the first class, for the locations of which he suggests Nanauna (in the Eastern Pacific), Sydney, Trincomalee, Malta, Cape Simon, and Bermuda, and fifteen fortified coaling stations. Discussing "Imperium et Libertas," another writer shadows out a project for "a real federal unity," under which the Irish will be at liberty to "settle for themselves their proper local matters" (a conveniently indefinite phrase), while electing, in common with other constituent parts of the empire, delegates, "peers or others," to a suggested "London Congress of Nationalities," to which, we presume, are to be transferred the functions hitherto devolved upon the Imperial Parliament. In a paper on "Russia and Russian Reformers" the idea is thrown out that "the mainspring of all that is going on now, and of the changes which are likely to follow, would seem to be a strong tendency towards Radicalism in the minds of thinking Russians." And there would appear to be very cogent reasons to account for this yearning for Radical reform when we read, in the paper on "India and our Colonial Empire," that the disaster at Denghil Tepe is directly traceable to the frauds of officers high in rank, the funds which ought to have gone to the contractors having been embezzled, and the troops collected at Chikislar were consequently left without proper supplies. "The Relation of Silver to Gold as Coin," and "The Organisation and Registration of Teachers," are among the other subjects discussed in the present issue.

To the *British and Foreign Evangelical Review*, Professor John Campbell, of Montreal, contributes an interesting paper on "The Unity of the Human Race, considered from an American standpoint." Reviewing the results of philological inquiries, he concludes that "no new race is to be found in any part of the Western continent, but old races under new conditions;" while all that is known serves to verify the Bible account as to the centre from which the human race gradually overspread the earth. Among English contributors are the Rev. Dr. Donald Fraser, who, in accord with the present drift of thought towards wider religious fellowship, reviews the career of Richard Baxter; and Dr. Oswald Dykes, who discourses on "The Testimony of Paul to Christ."

The *London Quarterly Review* opens with a valuable paper on "Egyptian and Sacred Chronology." The time of Abraham's visit to Egypt is synchronised by this writer with the reign of Pharaoh Aethoes, shortly before the commencement of the twelfth dynasty, 2,000 years before the Christian era. He rejects Brugsch's theory as to the Israelites having escaped from Lake Serbonis to the Sea of Suph by means of a narrow neck of land, which there is reason to conclude was, at the time of the Exodus, "at the bottom of the Mediterranean Sea." The instructive paper on "The Transvaal and its People" will also be read with interest. Many will learn with surprise the fact noted by the writer who has taken "Our Convict System" for his theme, that during last year no fewer than 16,529 offences were recorded, mostly for infractions of prison rules, and in eighty-eight of these cases the punishment of flogging was incurred.

The *New Quarterly Magazine* ably sustains its distinctive feature, the judicious mingling of lighter elements with dissertations on those important themes which occupy the older quarterlies. Julian Sturgis contributes a completed story, "Michael and I," which serves to show how the most devoted hero-worshipper may have his faith shaken by the development on the part of the object of admiration of a heroism of a nobler quality than could be squared with the worshipper's pre-conceptions. Mr. Charles G. Leland affords us some insight into the strange dialect, "Shelta the Tinker's Talk." "The Anti-Rent Agitation," "Middle Class Education," "The Treatment of Vagrancy," and "Italian Affairs," are among the graver topics discussed. The number throughout is full of interest.

The *Year-Book of Facts in Science and the Arts.*—(Ward, Lock, and Co.) From time to time, in general and class newspapers are found concise paragraphs, giving the pith of carefully-prepared treatises read at meetings of scientific societies or notices of discoveries otherwise revealed, which are valuable acquisitions to the garnered store of readily-accessible knowledge. It was a happy thought on the part of the projectors of this annual to collect and classify these valuable waifs and strays, and preserve them in a more permanent form; and the public have not been slow to mark their appreciation of these well-directed efforts, as the lengthened career of the "Year-Book" abundantly demonstrates. Among the most remarkable inventions of the past year is the elaborately-contrived piece of machinery, "Cowper's Writing Telegraph," of which an illustration is given at the opening of the volume.

The *Dead Hand.* (Chatto and Windus.) A little fact stated in the preface to this work indicates the rapidity with which questions at one time considered out of the sphere of practical interest are forced by the march of events into the front rank. Nearly all the addresses reprinted in this volume, Sir Arthur Hobhouse explains, were, when delivered before meetings of the Social Science Association, heard by small audiences, and elicited discussions which are described as "sadly meagre." Researches into the application of funds left for charitable purposes and the distress which has fallen upon the agricultural classes have led many to direct earnest attention to the operation of "the Dead Hand." By such the thoughtful essays contained in this volume may be profitably pondered, even though all

may not be prepared to adopt the writer's full conclusions.

The World of Anecdote. The Rev. E. Paxton Hood has given several manifestations of ability in the compilation and arrangement of readable volumes of anecdotes. The work which bears this special title is certainly by no means the least successful of those efforts, embracing, in fairly-balanced proportions, anecdotes illustrative of ways and means of doing good, romantic transformations, great events from trifles, dreams and ghost stories, adventures by land and sea, scientific phenomena, traits of animal life, and stories in which members of the professions, Law, Physic, and Divinity, occupy a prominent place. The popularity of the work has led to the issue of a fourth thousand, in a somewhat cheaper form.

On the Leads. (Griffith and Farran.) Under this title Miss Butson has sought to communicate, in a chatty form, some of the conclusions arrived at by astronomers in reference to the most noted representatives of the planetary kingdom, enlivening these details with incidents of terrene existence, introduced as parts of "What the Planets Saw." Considering the debatable character which attaches to the recent invasions of Zululand and Afghanistan, it would have been as well if the author had abstained from that gush of gratulation with which she announces the departure of other troops to "avenge the lives" sacrificed in a combat which British aggressiveness provoked.

CONSECRATION OF BURIAL PLACES AND CHAPELS.

WE last week briefly referred to the turn which events have taken in connection with the Burslem Cemetery Question. As bearing upon the general question, the matter is of so much interest that it is desirable to set forth the facts with somewhat more copiousness. The Burslem Town Council, acting as a Burial Board, wish to have but one chapel in their new cemetery; such chapel to be for the use of all parties, and, therefore, to be unconsecrated. That is objected to by the Bishop of Lichfield, on the ground that it is illegal for the Established clergy to conduct funeral services in an unconsecrated building. He has, therefore, suggested that if two chapels be not erected, there shall be no chapel. The Town Council naturally object to such a solution of the question, and are resolved to build one chapel, but on the unconsecrated ground, leaving Churchmen to use it or not, as they please. They have already ascertained their power to do this by obtaining two opinions to that effect from Mr. Baker and Mr. J. O. Griffiths; but, still further to justify themselves, they have also submitted a case to two other counsel—Mr. A. M. Sullivan, M.P., and Mr. Cozens Hardy—and with the same result. The opinions of these two learned gentlemen, and especially that of Mr. Sullivan, are of considerable value, as they throw much light on the exact nature and legal effect of consecration, and will serve to remove some misconceptions on the subject. We therefore publish them *in extenso*, as being of more than local interest, and commend them to the careful consideration of our readers.

The questions submitted to counsel were the following:

1. Whether they can legally build a chapel upon the unconsecrated portion of their burial ground without incurring thereby any obligation to build one on the consecrated portion, and can declare this chapel open for the common use of ministers of all religious denominations?
2. Whether the Bishop is under any obligation to prohibit the clergy from reading service in such a chapel?
3. Whether the clergy can lawfully read service in such a chapel in the absence of any prohibition or inhibition by the Bishop?

OPINION OF MR. SULLIVAN.

1. Yes they can. Having regard to the 30th section of the 15th and 16th Vic., cap 85, their power to do so is clear and plain, quite independently of whether or not a chapel has been built on the consecrated portion of the Cemetery. They may declare such a chapel (on the unconsecrated ground) open for the common use of the ministers of all religious denominations.

2. He is under no obligation to do so. It is a matter within his discretion as to the clergy of the Established Church. The legal aspects, effect, and force of such prohibition, as between him and them, under such circumstances I am not here called upon to consider.

3. Yes; if they (being clergymen of the Established Church) have already had his and the Rector's authority to officiate in that diocese and parish.

The above sufficiently reply to the three questions directly addressed to me; but, in advising generally on the case, I understand the Board wish me to have in view the queries which have been before Mr. Griffiths and Mr. Baker.

I understand the following claims or intimations to be put forward on behalf of the Bishop:—1. That no clergyman of the Established Church can lawfully read the burial service in any building not dedicated to the sole and exclusive use of the Established Church, and under his (the Bishop's) authority. This assertion is not supported in law, and is inconsistent with fact. 2. That if any chapel be erected in any part of the Cemetery whatsoever, he, the Bishop, will have the legal right, *proprio motu* to consecrate it, and thereby exclude from its use on legal penalties all persons not authorised by him to officiate therein.

The Bishop has, by law, no such right or power. There seems to exist in the minds of some persons an idea that the clergy of the Established Church possess, in the consecrated portions of these newly-established public cemeteries, rights and powers co-extensive and identical with those appertaining to them in the ancient parish churchyards. This, however, is not so; many of those rights and powers deriving from the fact that the freehold of the parish church and churchyard was by common law in the rector, and no such common law right vests necessarily in him or in his diocesan as to the

public cemeteries recently constituted by and under Acts of Parliament.

I am aware that the phraseology of Dr. Lushington's observations in the case of *Johnson v. Friend and Ballard* would seem to regard "Parish Churchyards" and "Consecrated Ground" as convertible terms in every sense and in every case; but I hold that this is not so. Although in the Church of England there are legally binding and authoritative formularies for the consecration of persons, there is no authoritative formulary for the consecration of things or places; and from the first year of the reign of Elizabeth till towards the close of the seventeenth century, there was no fixed or settled form or usage as to consecration, if, indeed any such a ceremonial or proceeding was in any general way used or known at all in the Church of England during that period.

Attention was drawn to the subject by the consecration ceremonial used by Archbishop Laud when consecrating St. Katherine's Creed Church, in London, in 1630; which proceeding gave offence, presumably as a then novelty or illegal reversion to what were called abolished Popish practices; and when, in 1661, a form of consecration for Churches and churchyards was drawn up in Convocation, it failed to receive authorisation, and was never published (Gibson 189, John 20, Phillimore's Burns, vol. 2, p. 1,762). At a still later period, in 1712, Convocation adopted a form of consecration (which is that in general use), but it was never sanctioned by the Crown; it never has had binding force or authority; it has no place in the Book of Common Prayer; and is in law no more than a matter of option.

If thus the law and ritual as to consecration (of places and things) were not adopted, retained, or carried forward, but were put aside, or disused, at the period of the Reformation—still more especially if, when attention was drawn to the subject a hundred years subsequently, it was left to the present day without authoritative provision—what is now the legal character, nature, and effect of consecration in the matter of cemeteries and mortuary chapels as regards the Established Church? In *Parker v. Leach* (L.R. 1 P.C. 312), the point would seem to have been in a certain degree raised; but the appellant in that case based his argument, as to the absolute legal necessity of consecration, upon the contention that the old parochial church had been entirely removed, and a new one built on its site. Lord Westbury, in delivering judgment in that case, seems to have expressly avoided any decision that would at all throw light on the question raised for consideration in the present case—viz., the alleged legal necessity for the consecration of any building or cemetery used for the interment of members of the Established Church.

In my opinion, consecration of such places has at the present day no further or other legal character, meaning, or purport, than that of dedication or assignment for certain uses and purposes (which, in the matter of cemeteries and cemetery chapels erected by public Boards under statutory powers, is an assignment of a very qualified nature), and of indicating certain places and buildings as those within which ecclesiastical authority and discipline, and certain ecclesiastical rights, powers, and privileges of the Established Church may be enforced. I know of no legal authority for the assertion that consecration is necessary for either cemetery or cemetery chapel to enable either to be lawfully used by the clergy and members of the Established Church; on the contrary, as a matter of fact, the religious services of the Established Church are constantly conducted, lawfully and publicly, by clergymen and prelates of the Church in unconsecrated ground and in unconsecrated buildings.

In the next place, as to the burial service: According to the ritual of the Church of England, no part of the burial service except the Psalm and Lesson is supposed to be read in the church. The Psalm and Lesson, however, are only portions of the Scripture, and *prima facie* the reading of Scripture by the clergy cannot be restricted to a particular class of building. In the Rubric before the Burial Service, it is provided that the corpse may "either be taken into the church or towards the grave;" and, in my opinion, it was, and is, left to the option of the officiating clergyman whether or not he should or shall resort to the chapel at all. Whateley (chap. 12, sec. 6) declares that the above quoted words of the Rubric have reference to the alternative contingency of the interment being actually within the church or outside—i.e., in the churchyard. In the first Prayer-book of King Edward VI. the following Rubric occurs:—"These Psalms, with other suffrages following, are to be said in the church either before or after the burial of the corpse." In the second Prayer-book of King Edward VI. the Rubric gives the same option of taking the corpse either into the church or towards the grave. The lesson in this latter Prayer-book follows upon the actual interment, and nothing is said as to its being read in the church, and no psalms are provided. The Prayer-book of Elizabeth (1559) follows closely in these respects this last-mentioned Prayer-book of King Edward. The present Rubric, directing the Lesson and Psalm to be read after they are come into church, was so shaped or added at the review in 1862; and as to its meaning, scope, and force has to be considered in conjunction with the foregoing facts and other circumstances, especially the circumstance that when the Rubrics were composed the burial ground dealt with or referred to therein was the ancient parish churchyard.

The Burial Acts, however, have introduced a new state of things never contemplated at that period, and to which, as a matter of fact and a matter of law, the provisions of that period are partly applicable and partly inapplicable. I would strongly advise the Board against what I conceive to be the undignified resort of converting a room in the gate lodge, or a morgue or mortuary into a cemetery chapel. Their legal powers to build one openly and expressly for its rightful purposes are clear and plain. In some modern public cemeteries in England one edifice (or apparently one, though, perhaps, technically two) is provided for the burial services. The arched way into which the hearse drives divides the interior into two chambers, and is on the line of division between the consecrated and unconsecrated grounds; the chamber on the one hand being used by the clergy of the Established Church, and that on the other hand by ministers of all other religious denominations.

If the Board are indisposed to adjust the pending conflict by some such arrangement, I can only reiterate my opinion that in point of law (1) the Board will be quite within their legal powers, and beyond the interference of the Bishop, if they erect on the unconsecrated portion of the cemetery a chapel for the use of the clergymen of all religious denominations who may desire to avail themselves of it while officiating at interments in the cemetery; and (2) that the Bishop may lawfully permit such a chapel to be used by clergymen

of the Established Church for the interment of persons belonging to that Church. As to the erection of a chapel or chapels by voluntary subscription, within or without, but adjoining the consecrated or unconsecrated portions of the cemetery, I concur in the opinions of Mr. Griffiths and Mr. Baker.

OPINION OF MR. COZENS HARDY.

1. I am of opinion that the Burial Board cannot be compelled by *mandamus*, or otherwise, to build a chapel upon the consecrated portion of the ground. The obligation (if any) must be founded on 15 and 16 Vic., c. 85, sect. 30, as varied by 16 and 17 Vic., c. 134, sect. 7, and 18 and 19 Vic., c. 128, sect. 14, but it seems to me that, with one exception, the provisions in those sections are only enabling, the single exception being that if a chapel is built on the consecrated portion one must also be built on the unconsecrated portion, unless the Secretary of State otherwise directs. There is no co-relative obligation to build a chapel on the consecrated portion of the ground if one is built on the unconsecrated portion; and I think it is impossible to extend the language of the statutes by analogy or by any equitable considerations to such a case. I think, therefore, the Board may legally carry out their intention. I assume that the Board are not proceeding under the Public Health (Interments) Act, 1879, which would require a chapel to be built upon the consecrated portion of the ground (see sect. 25 of the Cemeteries Clauses Act, 1847).

2 and 3. I am of opinion that the clergy can lawfully read the Burial Service in such a chapel, and that the Bishop cannot in any way prohibit them. I am not aware of any authority that it is contrary to the law of the Church for a clergyman to read the Burial Service on unconsecrated ground. The case of *Johnson v. Friend*, 6 Jur., N.S., 280, to which Mr. Griffiths refers in support of this proposition, seems to me not to bear it out, for it only decides that by ecclesiastical law no person, unless duly authorised, can read the Burial Service in consecrated ground. On the other hand, the judgments in *Rugg v. Kingsmill*, 1 L.R.A. and E. 343, of the Chancellor of the Diocese of Winchester (p. 346) and of Dr. Lushington (p. 351) are express that it is not necessary for the clergyman to stand upon consecrated ground while reading the Burial Service. The actual decision in this case was varied on appeal (2 L.R.P.C. 59), but there is nothing in the judgment of the Privy Council inconsistent with those parts of the judgments below to which I have referred.

The actual usage in workhouses and garrison towns, and on board ship, tends to confirm the view that I have expressed, which is that it is neither illegal nor indecorous for a clergyman to read the Burial Service in an unconsecrated building.

These opinions not only show that a Burial Board is not obliged to provide a consecrated chapel, but that the clergy may legally officiate in one which has not been consecrated. And the facts stated also suggest the further enquiry whether consecration, either in churchyards or cemeteries, has the disabling effect hitherto attributed to it.

THE BURIALS QUESTION.

CHURCHMEN AND THE NEW ACT.

AN interesting discussion has lately taken place at a meeting of the "Clerical and Lay Association" of the Deanery of North Malling, Kent, held at West Malling—interesting as showing the effect produced on the clerical mind by the passing of the new Act, the divided state of opinion prevailing in Episcopalian circles, and also the evident state of transition in which many Churchmen now are in relation to the whole question of burials.

The proceedings commenced by the reading of the following important letter from the Archbishop of Canterbury, who evidently is not prepared to adopt the advice given to the bishops in some quarters—viz., not to consecrate any additions to churchyards:—

"I have the pleasure to enclose to you a copy of 'The Public Health (Interments) Act, 1879;' and I shall feel much obliged whenever you hear of any movement being started in any parish within your Rural Deanery to enlarge the existing churchyard if you will kindly inform me, and as a general rule advise that the deed of gift or conveyance of the land be carried into effect under the provisions of the said Act. The ground will thus become vested in the 'Local Authority,' and I shall then be able to consecrate a part of the land, and also to leave a part unconsecrated for interments."

The Rev. J. N. HEALE introduced the principal topic of discussion, and said that the new Act passed last Session might be regarded as the first step towards a fundamental change in the law and custom of interments throughout the country, because it compelled the provision of State, instead of Church, burial-grounds. "If," he said, "the Act be carried out completely, churchyards may eventually be relegated to their proper use as sacred for Church people, and a step may be then taken towards the restoration of discipline. To prevent the Act from becoming a dead letter, it will be necessary to push it; for the alleged grievance is so wholly one of sentiment that now a remedy is provided people begin to find there is nothing to remedy." He, however, added that "it would be necessary to obtain remission of the unnecessary, which the Act, in incorporating the Cemeteries Clauses Act requires." He then proceeded to advocate some very radical changes. These national burying places had better be left unconsecrated, without a permanent mark of separation. This would be the best protection for our own churches and churchyards. However much Churchmen might miss and regret sentimentally the absence of that consecration which is dear to us by long use, we must all agree that it is not an essential of Christian burial. Our very jealousy against profane use of our churchyards and our resistance to the claim that they are national property should make us avoid accepting anything like a State endowment in the cemeteries. The chapel should be for all comers alike to show that we can all agree to bow before God in the presence of the dead in one place. There should be no chaplains and no fees. The incumbent of the parish to whom the dead belonged would be ready, unless where the circumstances of the deceased rendered a refusal more wholesome and appropriate, to perform the service. The ministers of the various Dissenting denominations would be never slow to give their services for those of their sect, and to give it without fee. There ought to be no fees for the burial of the dead. This might no doubt occasion loss in large parishes, but it might

be made up in other ways. Fees are not paid for the service. They are due to the incumbent as freeholder for the breaking of the soil and use of the ground. He cannot, therefore, have any right to have fees in a burial-ground in which he has no freehold. It ought, however, to become competent to the incumbent where public burial-grounds are established, to impose almost what fees he pleases for burials in the old churchyard, as is the case now for vaults, so that the fees should gradually become almost prohibitory. *The incumbent should also have power to refuse to bury all but thorough—not merely nominal—Church people.* This may seem illiberal, but it is the need of the day that the Church should draw a clear line of distinction between those who are truly on her side and those who are not, or who halt between two opinions, or care for neither. While there should be perfect toleration, it is unreasonable that those whose conscience separates them from the Church should expect to retain Church privileges.

Mr. CLABON, a well-known "Church defender," dissented from some of these new notions. He said that Churchmen had always been brought up to think that it was proper to consecrate burial grounds for the solemn purpose of the burial of the dead. He could not bear the idea that any persons dear to him would be buried in ground which had not been solemnly devoted to the purpose. Besides, the cemeteries of towns, which had practically solved all the difficulties of the burial question with regard to urban populations, had always been divided, one part being consecrated, and the other part—that designed for Dissenters—being unconsecrated, without objection by any one. He hoped that the provisions of the Act would be carried out by the consecration of part of every new cemetery.

The Rev. S. WIGAN said that those who died at sea were not buried in consecrated ground, but Christian rites were used over them. The whole difficulty could be got over by allowing the priest to consecrate the grave before commencing the burial service. Convocation might prepare a form for this purpose, to be approved by the bishop in each diocese.—The Rev. T. W. CARE thought it would be better to have part of the new cemetery acknowledged as the burial place for those who hoped in the resurrection through Jesus Christ. He hoped that the consecration of the tomb only would not be carried.—Mr. E. T. LUCK observed that in most parishes it would be possible to acquire land by the side of the churchyard. Both Churchmen and Dissenters would like to be buried near their relatives. A portion only of the ground should be consecrated, or Mr. Wigan's proposal carried out, though he did not think that would be generally approved.—The Rev. S. W. PHILLIPS, also, could see no reason why consecration should be given up. It was what they had been fighting for. To give it up would be to give up the whole matter. He did not like Mr. Marten's Act when brought in; he liked it less now. He did not want to be under the sanitary authority.—Archdeacon HARRISON thought it would be a hardship to deprive Churchmen of consecrated ground, and approved of additions to churchyards.

There was some discussion as to the compulsion to erect a chapel, and at the close, the Rev. J. N. HEALE, in reply, said that the discussion had shown the disadvantages of consecration. He agreed with the Rev. S. Wigan that the ground was sufficiently consecrated by the dead. If churchyards were enlarged, a chapel must be built on the consecrated part, and we should have to admit those burying in the unconsecrated part into our churches.

A BATTLE BETWEEN A RECTOR AND HIS PARISHIONERS.

We have received, from a trustworthy source, a detailed report of a remarkable struggle which has been going on for some time between the incumbent and the parishioners of Kirkby-in-Ashfield, near Mansfield; the latter wishing to have a Burial Board and a cemetery, and the former trying to thwart them. We give all the material points of the letter, which is dated Jan. 20:—

"There are only two graveyards in the parish, one belonging to the church at Kirkby, which is full, and cannot be enlarged; the other graveyard is at Kirkby Woodhouse, nearly three miles from Kirkby. It is now some nine months since a Vestry meeting was called to consider the subject of additional accommodation, and then a resolution was passed to have a burial-ground and a Board. We elected on the Board three Nonconformists and two Churchmen. A few days elapsed, and then we were astonished by the intelligence that the rector had found out that the requisition calling the meeting was not regular: hence, he said, the proceedings were illegal. A few months passed, and he called another meeting, and then said that the graveyard at Kirkby could be enlarged, and this would be the most economical, as no doubt the Duke of Portland would give the land. Most of the people believed this and other false statements. The Church won the vote. We claimed a poll, but by beer and threats the Church won the day, and it was settled to have the graveyard enlarged. A few weeks passed, and the Sanitary Inspector came, and said that it must not be enlarged. Soon after this the Guardian of our parish received a communication from the Local Government Board calling attention to the fact that burial accommodation was needed here, and suggesting the adoption of 'Marten's Act.' The Guardian, who is a Churchman, and the parish churchwarden, called the parishioners together, and asked what reply he must send. The rector was absent. We passed a resolution requesting Mr. Hodgkinson to delay action until we had received the verdict of the parish, and a vestry meeting was called. The rector did not come, but sent a letter asking the meeting to adopt Marten's Act. A few of us who knew what the Act was, and how it was born, exposed the Act and the intentions of the rector and curate in seeking its adoption. We won by show of hands by about 200 to 17. The church claimed a poll, when there were for a Burial Board, 369, and against 124.

"Last Monday week a Vestry meeting was called to elect the members of the board. We met in the small vestry; the Nonconformists were in large numbers outside, and as many as could get in did so. The rector asked the churchwarden by what authority he had called the meeting. He answered by the requisition of ten ratepayers. The rector then said that he was in correspondence with Mr. Cross, and had not received a reply, and until he did so, there could not be any meeting; therefore he said he must adjourn the meeting *sine die*. We told him he could not do it, and asked him to let us do our business. We then elected Mr. Hodgkinson chairman, and adjourned the meeting to a larger place. We asked for the use of the national school, but this the rector denied. We wended our way to

the Wesleyan school-room, and in a most orderly way transacted our business. We proposed that there should be three Nonconformists and two Churchmen on the Board, but this did not meet with the wishes of the Church party, and they nominated three, thus causing a poll."

A further letter, dated Jan. 26, gives the sequel, "The Nonconformists won a glorious victory," carrying their five men—one Churchman (Mr. Hodgkinson) and four Dissenters. The lowest of the five had 333 votes, and the highest of the Church three, 281. The curate had but 237, while the churchwarden (Mr. Hodgkinson) had 518.

Our informant says, "Many hard battles have been fought here in the past, but none harder than this." And now the successful party intends to deal with the present appropriation of the parish charities.

THE BAPTIST HAND-BOOK.

SECRETARIAL changes appear to have somewhat interfered with the progressive advance towards statistical completeness which has for some years past characterised the periodical issues of the *Baptist Hand-Book*. The present editors, while intimating the pleasure with which they have done "what was possible in the short time at their command," record their conviction that "the plan on which it is constructed is too extended ever to admit of complete accuracy." It will be remembered that their predecessor, the Rev. S. H. Booth, oppressed by the thought of the multiplicity and "precarious" character of the sources of information, suggested as a practical mode of escape from the embarrassment, that the official record should in future years be confined to the churches affiliated with the Union, the information as to the remainder being removed to appendices. That plan has not been adopted in this issue, but it appears equally obvious that the difficulties which suggested it have not been surmounted. On the contrary, even in respect of the associated churches, the editors have avowed the necessity of reprinting from last year's *Hand-Book* the returns there given for 1878. A similar course (with the exception of a notification to that effect), has been pursued with reference to the "Summary of statistics of Baptist churches throughout the world." The incongruity thus involved is manifest when we note, at p. 254, under the head "Progress of the Baptists in Sweden," the churches in 1878 set down at 271, and the members at 16,467, while in the summary (p. 278) they still appear as 253 churches, with 13,773 members. The returns as to Great Britain, France, Germany, &c., similarly vary in the statement of details, for which no corresponding change has been made in the summary. The only summary which has undergone the requisite rectification appears to be that at p. 244, which relates to "Baptist churches, both associated and non-associated," in England and Wales, as gathered from returns to Sept. 30, 1879. Those of Scotland and Ireland show no variation from the summaries in the previous year's *Hand-Book*. With regard, then, to England, we learn that the corrected return of chapels is 2,652, with 789,131 sittings; while, of "churches," using the term in the sense of fellowships, not of edifices, the numbers are 1,893, with 203,304 members. Associated with these are 1,360 pastors, and 2,515 evangelists. The numbers printed last year were—Chapels, 2,699; sittings, 795,381; churches, 1,929; an apparent decrease being thus indicated. That this, however, is an apparent, rather than a real decrease (the result of improved statistical accuracy) is indicated by the fact that there is an actual increase in membership of 3,484, and of 28,250 in the number of scholars at the Sunday-schools. In Wales there are now 621 chapels, with 200,366 sittings; 534 "churches" with 67,859 members—an apparent decrease of two chapels and six "churches," with an increase of 1,816 members, and 2,298 Sunday scholars. The pastors are set down at 344, and the evangelists at 211. For Scotland the number of chapels stands at 94, and for Ireland at 35. From the lists given, pp. 279-285, we learn that during the year there have been built in England 31 chapels, containing 13,041 sittings, at a cost of £60,320; in Wales five, with 2,390 sittings, at a cost of £7,826; in Scotland, one costing £1,600; and in Ireland one, upon which the sum of £68 was expended. In England, 56 chapels have been enlarged and improved, at a cost of £21,599; and in Wales, eight at a cost of £3,538. Ten new schools affording accommodation for 2,970 scholars have been erected, at a cost of £9,498, in England; four, accommodating 1,050, at a cost of £2,700, in Wales; and one seating 80 scholars, at a cost of £80, in Scotland. Debts have been diminished during the year in England on 162 chapels to the amount of £34,427; in Wales on 61 chapels to the amount of £6,919; in Scotland upon 7 chapels to the amount of £1,165; and in Ireland on 1 chapel to the amount of £15. Ten new churches have been formed in Great Britain during the year. The deaths of 26 ministers are recorded; the average length of life of 23 whose ages have been ascertained was 65 years. The summary of statistics (the correctness of which to date must be taken with the reservations we have already indicated) gives 2,587 Baptist churches in Great Britain and Ireland with 276,348 members; in the Colonies, Canada, India, and Ceylon 1,089 churches with 105,803 members; in Foreign States, including the United States, 24,829 churches with 2,090,937 members; the grand total being given as 28,505 churches with 2,473,088 members.

THE PRINCE OF WALES.—Her Majesty is to open Parliament in person, and an application is to be made for an increase in the annuity of the Prince of Wales, on the ground that his expenses are largely increased by his having to do much of the work of Royalty. We are certain that this is the case, but if so why should not Her Majesty make him an allowance? When trade is depressed, taxation high, with starvation in Ireland and costly wars on our hands, it seems to be scarcely the time to give disaffected people some ground for saying that they should not be called on to pay for royalty twice over.—*Church Review*.

ECCLESIASTICAL MISCELLANY.

THE BURIAL LAW.—A case involving a question of burial law came before Mr. Justice Bowen at Stafford on Saturday. A young woman was charged with neglecting to provide decent Christian burial for her illegitimate child, and her mother was charged with aiding and abetting her in the crime. It appeared that the child had died two days after birth, and had been buried in the garden. A point was raised as to what constituted decent Christian burial. The judge suggested that it meant burial with the rites of the State Church. The prosecution contended that it involved ceremonial form. For the defence it was urged that the indictment contained no case, as some Christian sects objected to ceremony, and there were many instances on record of people having been allowed to bury their relatives in their gardens. The judge offered to reserve the point of law; but, on the case being gone into, it came out that it was the girl's mother who buried the child, and the judge held that the prosecution failed on the indictment. A verdict of not guilty was, therefore, formally entered.

THE CONSECRATED APRON.—At the meeting of the Hordsham Board of Guardians on Wednesday, the "consecrated apron" incident was again discussed. An explanatory letter was read from the chaplain, the Rev. J. F. Cole, in which he detailed the circumstances of the spilling of the wine and the destruction by fire of a portion of the apron. The rev. gentleman attended personally before the Guardians, and contended that the master of the union had misstated the case, and therefore owed him an apology. The point in dispute related to the side issue whether, after cutting off the apron, the chaplain indicated its destination to be "a box in Roffey Church," which he denied. Mr. Cole ultimately expressed his preference for a Local Government Board inquiry to clear the matter up, to which the Guardians assented, and the further consideration of the question was meanwhile deferred.

CONTINENTAL PROTESTANTISM.—In France Protestantism is numerically weak, the total number of Protestants being but 650,000—namely, 560,000 Reformed, 80,000 Lutheran, 10,000 belonging to other bodies. Rationalism is a further weakening element. The constitution of the present French Cabinet, however, is sufficient to show that mere numbers do not adequately represent the influence of French Protestantism. The scholarship and ability of its ministers have always stood high, and names like Pressensé and Bersier continue the tradition. In German Austria Protestants number about 367,000—namely, 249,000 Lutheran, and 118,000 Reformed, being two per cent. of the population. In the Hungarian dominions they form twenty per cent. of the population—viz., 2,000,000 Reformed, and 1,100,000 Lutheran. Through the organisation of the Gustavus-Adolphus Union and the British and Foreign Bible Society, Vienna is the centre of a multifarious evangelical activity. In Germany, where Rationalism was once as dominant as at present in Switzerland, evangelical faith has decidedly the mastery in the pulpit and university.—*Methodist Recorder*.

EDUCATION IN NATAL.—In a population of 332,972 souls only 3,000 children and adults at the most were during 1877-8 receiving any sort of education, or one in every 110 persons. Had colonial opinion rather than Downing-street prejudices dominated the administration of affairs we should not have been called upon to record so deep a blot upon the past government of the colony. Sir Henry Bulwer proposes a scheme, under which a Board would be empowered to establish and maintain schools in the native locations and in other parts of the colony, and to give aid to schools supported by missionary societies or by private persons. The funds which it is to administer are to consist of such portions of the Native Reserve of £5,000 as the Governor may grant, and of such sums as the Legislative Council may vote. An Inspector of Native Education is to be appointed, and an annual report made by him. The other feature of the scheme is the establishment of a Central Industrial Training School, the cost of which is to be provided, first, by the appropriation of 4,000 acres of land in some portion of the native locations; by the investment of an undisposed balance of £3,786 remaining to the credit of the Native Reserve; by such sums as the Legislative Council may vote; and, lastly, by the proceeds of the institution itself, for it is as far as possible to be self-supporting. Such are the outlines of Sir Henry Bulwer's scheme. It is, at all events, a good step forward, and it is capable of indefinite expansion hereafter.—*Natal Mercury*.

MISSIONS IN CENTRAL AFRICA.—Such news as we have from the missions in Central Africa is of a character by no means satisfactory or encouraging. The reports which appeared in the last number of the *Christian Express*, to the effect that the relations of the natives with the Blantyre mission had become unfriendly, are now confirmed, the *Anglian* bringing word that the station had been attacked with the loss of six lives. By the same opportunity, we learn that Mr. Herbert Rhodes, a gentleman well-known throughout South Africa, had been burnt to death in his camp on the shores of Lake Nyassa. The *Natal Mercury* says that Mr. Rhodes was the eldest son of a clergyman of the Church of England, in one of the midland home counties, and the eldest of three brothers, who had a farm on the Upper Umkomas River.—*Cape Argus*, Jan. 6.

PROPOSED EXHIBITION OF BIBLICAL CURIOSITIES AND ANTIQUITIES IN LEEDS.—The Committee of the Young Men's Christian Association have under consideration a proposal for the institution, for a limited period, of an exhibition of antiquities, curiosities, costumes, and works of art, calculated to throw light upon the Sacred Scriptures of the Old and New Testaments; and they are, with that view, obtaining information, as the material available for such a purpose. It is believed that there are many persons in England who possess collections of coins, armoury, domestic utensils, Eastern costumes, musical instruments, models (of the Temple, the Tabernacle, the Ark, the Holy Land, &c.), and pictures and sculpture illustrative of Biblical subjects, which they might be willing to lend for the purpose named. In the event of the proposal being adopted, the committee will probably endeavour to arrange for weekly lectures by eminent travellers who are capable of giving information as to the manners and customs of the East. It is also proposed to provide a series of representations of the scenes depicted in the parables of our Lord. The exhibition will probably be opened in the spring, and continued for two or three months. The proceeds of the exhibition (if any) will be devoted to a fund for the erection of new premises for the purposes of the above-named association. If the work proceeds a committee will be formed, comprised of well-known local gentlemen, who will be responsible for the safe keeping of any articles entrusted to their care.

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TO CORRESPONDENTS.

* We have received many additional letters relative to the article on "Modern Polytheism in Morals," which appeared in our number of January 15th. Some of them take the line of our correspondents to whom we gave full space last week, without adding anything new to the arguments then put forward. Quite as many approve generally of the views we then expressed, and think that the hints given in our article as to the dangers that may arise from sectionalism in respect both to moral reforms and politics are calculated to have a salutary effect. Amongst others "An Englishman" commends our liberal and tolerant spirit in allowing our critics such ample space. Though our readers are clearly much divided on the subject, we do not propose to continue in our columns a controversy which might engender a good deal of bitterness. However they may differ on the subject of total abstinence, those who advocate that principle, and those who prefer moderation in all things, can heartily co-operate in various measures for putting down drunkenness—such as the multiplication of coffee taverns, the promotion of healthy recreation among the people, the improvement of the dwellings of the poor, and in the support of legislative proposals that aim to restrict the liquor traffic, like the Local Option Bill. One of our correspondents predicts that Sir Wilfrid Lawson's measure will receive an unexpected amount of support during the ensuing Session. We hope his anticipations may be verified.

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THE**Nonconformist and Independent.**

(Combining the Patriot, Nonconformist, and English Independent.)

THURSDAY, JANUARY 29, 1880.

"NEMESIS."

THE Afghan War is both the worst blunder and the gravest crime of the Government of Lord BEACONSFIELD, and it is likely to prove its Nemesis. Every day the confusion deepens, and the difficulty of the situation becomes more dire. Wherever he chooses to show himself in force, Sir F. ROBERTS is master, but he makes no progress towards the pacification of the country. The wave of opposition parts before him. The Afghans have no force that can withstand us in the open; and the fortifications of Shirore, though their vast extent renders defence by a comparatively small force difficult, are, no doubt, safe from any assault. But the moment that our troops have passed, the wave closes up again. It is evident that we have to face the deadly hostility of the whole people. We have no party, or trace of a party. The people hate us; the chiefs hate us, and will continue to hate us, do what we may. And this is the saddest part of the matter. We have roused the kind of hatred that a people like the Afghans feel it a point of honour to cherish, and to bequeath to their heirs. We have made a proud and fiery population our irreconcilable enemies; and the nation which, by its hardihood and independence, should form a natural barrier to our Empire, we have so thoroughly alienated, that it will delight to forward the schemes of our foes. Lord BEACONSFIELD, and his henchman, Lord LYTON, have bequeathed to us a blood-feud with the Afghans; and the Russians, if they ever should find themselves in a position to threaten our Indian Empire, will find a people on our frontiers who will lend their aid with all the fury inspired by a war of revenge.

And all this is beginning to be understood thoroughly by the great mass of the English people. It cannot be concealed that we are making no way towards pacification, and it is palpable that we have converted the Afghans from passive into active and furious foes. The fiction of a humbled and submissive Afghanistan has vanished. The Afghans might, by wise measures a few years ago, have been made the bulwark of our Indian Empire; now they will be its perpetual torment and plague. And all the world knows it. And the world sees that we have got into a position where we cannot remain except at a cost which would be ruinous, and from which we cannot retreat without leaving behind us such a state of anarchy as would put us to utter and open shame. For be it remembered, that there was a stable Government in Cabul when we were mad enough, and wicked enough, to pick a quarrel with its ruler. It was not a very brilliant Government, and many things were done by SHER ALI, no doubt, which, until we took to hanging and slaughtering, and blowing women and children into the air in Cabul and South Africa, we should have had the right to stigmatise. But still the people were, in a measure, content with it, and our influence might have been brought to bear upon it for good. And it maintained order, such as it was; and it spared us the necessity of direct intervention, if we had been wise enough to let it alone. That Government we have simply shattered; we have driven its head into exile, and broken his heart; and now we have nothing to set up in its room. Do what we may, short of occupying and governing the country, there seems to be no escape from the wildest anarchy.

There is no ray of light in the prospect. It is all darkness, turn where we will. And the people at home see the dire and hopeless confusion in which the hectoring policy of the Government has landed the province, in which it claimed for the moment a "magnificent success," and they are ready now to listen to the expositors who can tell them why and how it befell.

It is said, and we can well believe it, that the deliberations of the Cabinet are largely devoted to the subject of Cabul; how the matter is to be represented to the English people, and, generally, what is to be done. With regard to the first point, we imagine that the English people are beginning to understand it perfectly well. They see how that it would have been far better from merely the politic point of view, to have listened to the counsels of our wisest and most experienced Indian statesmen; to have been content with our perfectly defensible mountain frontier; and to have suffered SHER ALI to intrigue as he pleased. We have gone beyond the mountains in search of a safer frontier, and every word of the warnings which men like Lord LAWRENCE and Sir HERBERT EDWARDS have left on record has been literally fulfilled. We have simply enlarged the circle of our anxieties, our responsibilities, and our expenses, and we have gained nothing in return. We have heard more of Russian intrigue on our borders since we extended our frontier than we heard before. In fact, we are brought so much nearer to the Russian outposts. We have no fear of the advance of Russia in Central Asia; the narrative of the *Daily News* correspondent with the Russian force, and now at Asterabad, may relieve us from all anxiety on that score, if there was ever any reason for cherishing anxiety at all. But our Government apparently is afraid, and very seriously afraid, of the designs of Russia on Merv, on Persia, on Herat, and finally on India; at least, the Russian bogey has been made to do duty of late with a vigour which either betrays a serious apprehension in the Cabinet, or a very contemptuous estimate of the intelligence of the English people. It is Lord SALISBURY, we fear, who has taken to study the small maps, against which he so very wisely warned his countrymen some time ago. But, be that as it may, the English people see plainly enough that we have gained nothing by our scientific frontier, but a vast and sad extension of our cares. The English people see, further, that the plan of beating the Afghans into friendly, trustful relations is a dire mistake. They are not a people easily susceptible of this argument of force. We were warned at the commencement of the process that the more we beat them the more they would hate us, and strive for revenge. Every word of the warning has come true. Let us hope that the experience will be laid to heart, and stored up for future use. We hope, further, that the English people are persuaded that the war from the first was wanton, wicked, and bound to end, sooner or later, in confusion and shame. There is nothing like tribulation as a preacher of repentance. Has the lesson been driven home, or do we need fresh disasters to open our ears to the truth, that unrighteousness never did and never will succeed in establishing a condition of things in which it is possible for a Christian nation to rest and rejoice? With regard to the second point—what is to be done—we can well believe that the Government is in the deepest perplexity. It would be marvellous if it were not. There is no issue from the present entanglement which can be suggested which does not involve humiliation, and something more. The report is abroad that the Government has made up its mind to issue a proclamation to the Afghans, informing them that, "vengeance having been satisfied, HER MAJESTY'S troops will withdraw to Jellalabad, leaving the Cabulis to manage their own affairs, and elect themselves a King." And thus, it is said, "we can withdraw in a dignified manner from Cabul." Now, it is quite clear that there is no possibility of our withdrawing in a dignified manner from Cabul. The mode of extrication which is suggested will be a confession of defeat, and so it will be interpreted, not by the Afghans only, but by the native princes and the people of India. We were assured quite recently that our spirited policy in Cabul had greatly impressed the Indian princes, and had added much to our prestige, which was somewhat waning. We wonder whether the manner of our withdrawal will be held to add more? No doubt the attempt will be made so to represent it; and the PREMIER will probably coin some phrase to cover it, in which the TAPERS and the TADPOLES of his party may rejoice. But neither England nor India will be deluded for a moment, or will fail to see in the proclamation, if it is issued, the confession that our wanton aggression on the rights of our neighbour has met with a swift and decisive chastisement, and that all the bloodshed and misery which this ill-stirred expedition has cost lie at Lord BEACONSFIELD'S door.

THE LIVERPOOL ELECTION.

It was curious to observe the eagerness with which the Ministerial papers took advantage of the vacancy at Liverpool to insist that at last we were to have an election which might properly be accepted as a test of the feeling of the country towards the Government. We had previously been taught that the actual defeat at Sheffield was a moral victory, but no sooner did there seem a possibility of inducing the world to believe that the Liverpool contest would be a crucial one, than Sheffield was forgotten, and the great port of the north-west was pointed out as the field on which the fortunes of Toryism were to be decided. It may be that when the struggle is over, these Tory champions may regret the importance they have attached to the struggle, but on the first blush of the affair it would seem as though they had shown considerable astuteness in the endeavour to create such an impression, for an attack on Liverpool would certainly seem to be something like a forlorn hope for Liberalism. During all the changes which have passed over our legislation, Liverpool has, with very rare exceptions, given her voice against progress. There is not one of our great towns, except Birmingham, which has shown a loyalty to Liberalism as steady as that which Liverpool has maintained to Toryism. For the Government to be vanquished there is for them to be defeated in their stronghold. Their clever advocates, however, can hardly suppose that they will be allowed to choose their own ground in this extraordinary fashion. An enthusiastic Conservative in Scotland recently told us, on the authority of a Liberal M.P., that if Parliament had been dissolved in July, 1878, there would not have been a solitary Liberal returned south of the Humber. The man who could believe that could believe anything, and yet, so far as boroughs are concerned, Toryism must have come into straits almost as desperate if it is not able to retain its hold on Liverpool. Still its defenders expect that we shall accept the verdict of a constituency whose hatred of Liberalism has appeared to be a congenital peculiarity as indicative of the mind of the country. Leeds and Bristol and Manchester and Glasgow, all have spoken decidedly in condemnation of the Ministry at different stages of the Eastern controversy, yet, no importance is attached to their unfavourable judgment; but if Liverpool should pronounce in the same sense, then at last it will be evident that the heart of the nation has gone away from Lord BEACONSFIELD, and that the false glitter of Imperialism has lost its power to mislead the nation. No doubt this would be so. Defeat at Liverpool means the utter collapse of the Ministerial power. Even the serious reduction of the enormous majority of the last election would indicate a decay that would portend speedy dissolution. But a decided victory in a place where the party has so long been rampant would only mean that the Liberal reaction had not risen so high as to affect a borough where Conservative influences have ever been so mighty—that is, that it had not risen higher than in 1868, when the vote of Liverpool was recorded in opposition to the Liberal majority of the nation, and when its influence contributed largely to the ousting of Mr. GLADSTONE from South West Lancashire.

We write this because it is necessary to show the unfairness of the preposterous suggestion that Liverpool must be regarded as a typical constituency, not at all because we consider defeat certain or even probable. It is extremely difficult to forecast the result of a contest in a great borough with some 60,000 electors, in which there are such varied feelings and interests to take into account, and where a canvass which would justify any trustworthy estimate must be so extremely difficult. We will not, therefore, undertake to prophesy, despite the very confident assurances of success we have received from those who are in the thick of the fight. We insist on the real state of the case, that a Liberal victory, if it be won, may have its true value without being subjected to unfair discount, and that in defeat, should it unhappily fall to our lot, we may have the consolation that it is only the repulse of a gallant attack upon one of the strongest positions of the foe. Our Liverpool friends deserve to know that the difficulty of their struggle is fully appreciated, and that their success would be hailed with an enthusiasm of rejoicing proportionate to the uncertainty of the fight. Twelve months ago they might possibly themselves have hesitated before making such a venture, but the last year has done much to affect public opinion, and even Liverpool has not escaped the influence of the conviction, so rapidly growing elsewhere, that the Ministry is a failure, which ought to be swept away as early as possible. The Liverpool Liberals have also had time for perfecting their own organisation, and they have employed it to effectual purpose. They have their "900" as Birmingham has its "600,"

and the "900" have done such good work, that those Liberals who look most doubtfully on what they are pleased to describe as a "caucus," must confess that where a minority has to be converted into a majority, it is a most valuable instrument. Its power was shown in the Municipal Elections of last November, when the Tories, equally to their disgust and surprise, were beaten all along the line. It is that victory which encourages such sanguine hope in the minds of Liberals at present, for they carried wards where their opponents deemed it utterly impossible that their ancient supremacy could be disturbed. The enormous Everton and Kirkdale ward, where Lord RAMSAY began his canvass, has hitherto been the strongest point of Liverpool Toryism, where it was assured of a majority of hundreds, but in November last the Liberals won it, not less to their own surprise than that of their opponents. Forty years ago the *Examiner* of that day commenced an article by saying that if Captain Rous had announced that he would walk into a quart pot it would have seemed as probable that he would do it as that he would win the seat for Westminster. Everton Ward was to the Liverpool Tories what the Westminster of that day was to the Liberals of the nation, and the result in the one case as astounding as in the other. It is true the successful Liberal has been unseated on petition, but solely on the ground of irregularities committed by the returning officer, which vitiated the election, though they did not alter the poll. The fact remains that Liverpool Liberals showed a strength and achieved successes at the municipal contests which encourage them to look forward to the coming election with confident expectation.

They are certainly fortunate in some of the conditions under which they have to fight. There seems to be entire unity in the party—the thorough, hearty co-operation and mutual understanding likely to result from the conviction that perfect union is essential to victory, and the consequent feeling that to scatter seeds of division is to be guilty of treason. They appear also to have found the very candidate suited to their special wants. Lord RAMSAY will conciliate a certain class of moderates by his title and his approved Whig connections, while the more earnest members of the party will be attracted by his manliness, his independence, and his courage. He is no mere figure-head whose chief, if not only, recommendation is his aristocratic birth, nor is he a retailer of those plain Whig principles which are so acceptable to Edinburgh Reviewers, and are regarded by all the world beside as fossils, worthy only of a place on a high shelf in a political museum. His speeches show him to be frank, plucky, chivalrous, with the dash of a young sailor, and with his geniality and promptitude also. Liverpool will like him all the better for his knowledge of the sea, and the pleasant *bonhomie* which he seems to have acquired from his nautical experiences will secure the favour of any audience. The impression he has made in the opening of the campaign, has evidently been of the most favourable kind, and the reports of his speeches fully justify the wisdom of the selection, and the enthusiasm with which he has been greeted. Instead of the mere platitudes and electioneering commonplaces of one who, having inherited a Liberal name and Liberal traditions, regarded it as the correct thing to enter Parliament, and as a member of the party to which his family belongs, we have the strong and decided utterances of one who has thought out great political problems for himself, and who has settled them in the sense of a Liberalism far more advanced than that which finds favour with his class. He has inherited brain and spirit, and so his Liberalism, instead of being a mere family possession, is his own personal acquisition. His Conservative opponent is a man of great local popularity, and all the force of the party will be employed in order to secure his return. Already his supporters include one, if not two, Cabinet Ministers; for the Government recognise the critical nature of the conflict. The battle is one of party and of principle; the candidates are unexceptionable, the issue placed before the electors is singularly free from complication, and a defeat of the Tory candidate means much more than the loss of a single seat. In the compact phalanx of Conservatism by which Liverpool has so long been dominated there is no evidence of disunion, and if it is conquered it can only be because it has lost its hold on the constituency. The Liberals, on the other hand, have their difficulty in the Irish party, whose movements appear uncertain; but they have cause for encouragement, especially in the unmistakable signs of Lord DERBY's adhesion. If there was any doubt on that point before it must have been removed by the leader in Monday's *Times*, which was nothing less than an outburst of disappointed spite, lashed into such wild fury that it broke through the restraints of the ordinary courtesy

which is generally observed in political conflicts. But this blind rage always does harm. The secession of Lord DERBY from the Tory ranks is important chiefly because of its influence on moderate men who share his views. These men are not likely to be propitiated by the insolent advice to Lord DERBY to attend to noxious vapours and penny savings' banks. Lord DERBY is too highly respected in Liverpool for such truculence to be safe, as the event will probably show.

MR. RICHARD AND EUROPEAN DISARMAMENT.

If the importance of motions in Parliament were estimated, not by their effect on party prospects, but by their bearing on the welfare of humanity, the resolution to be proposed by Mr. RICHARD on the subject of negotiations for the reduction of European armaments would, in public estimation, take precedence both of the County Franchise and of Land-law Reform, and, indeed, of all domestic legislation. To this we have been brought by the "gunpowder and glory business." The plague of the sword has seized upon the whole of the old world, and, indeed, upon a considerable part of the new. Wars and rumours of wars leave us neither heart nor leisure to think of our responsibilities at home. From distant lands, where our boasted civilisation borders on savage or half-barbarous lands, it is not the echo of glad tidings preached by British missionaries that we hear, but the groans of the wounded and dying struck down by British soldiers. Nearer home the air is heavy and dark with omens of still more terrible possibilities. We have slain our thousands in Africa and India. But what are these to the hundreds of thousands that must fall in Europe if one of any two irreconcilable despots should, in a fit of temper, speak the word that will set millions of drilled soldiers in battle array? The heart is sickened, and faith is shocked, by the portentous fact that, never before in the whole history of the world were such vast numbers of men trained, and disciplined, and organised for the express purpose of killing each other.

Happily, there are some Christian philanthropists whose faith is not only too sturdy to faint at this hideous discord with the Christian ideal, but strong enough to confront the evil and to grapple with it. Prominent among these is Mr. HENRY RICHARD, who dares to believe and assert that the morality of Christianity is actually practicable, not only between individuals, but between nations. Nay, he is of opinion that in this case common sense backs up religion, for readiness of access to the means of destruction is in certain frames of mind an overwhelming temptation to use them. If revolvers were habitually carried about in society, murders would be as plentiful as they are said to be in some unsettled districts of America. Now Mr. RICHARD thinks that the same principle is applicable in international relations, and that rulers are far more likely to go to war on insufficient pretexts when they have enormous armaments ready to hand, than they would be if months were required for preparation. But knowing how unwilling men are to take the lead in a virtuous course which may threaten some temporary disadvantage, he urges that negotiations should be entered upon for a reduction of armaments all round. There are, of course, many who affect to sneer at this proposal as Quixotic and impracticable. But that such sneerers should be found amongst believers in Christianity is what, we frankly confess, we cannot understand. In one of the noblest perorations he ever uttered, Mr. BRIGHT put the issue not a whit too strongly the other day at Birmingham when he said—"Abandon your Christian pretensions or else your savage and heathen practices." We think that the time has come for plain speaking on this point. It is unnecessary to raise the question whether war is, under any circumstances, consistent with the spirit of the New Testament. It is sufficient to affirm that nothing but an imperious and immediately pressing necessity, vitally touching national freedom or independence, could make the righteousness of war maintainable for an instant. Surely, then, the churches of this land should make their voices heard on this question, and they can have few better opportunities of doing so than by earnestly supporting Mr. RICHARD's intended motion. What he proposes is that the FOREIGN SECRETARY should "enter into communication with foreign Powers with a view to a mutual and simultaneous reduction of armaments."

To Nonconformists especially would we commend the support of this motion. Mr. RICHARD has deserved well of the Free Churches for many services rendered; but this is a subject which he has made specially his own, and has thoroughly mastered. Men in his position who undertake a forlorn hope, knowing that temporary failure in such a cause is only a preliminary of success, have sometimes to

complain that the strength of public opinion on their side cannot be recognised in the House because men do not care to petition or to agitate except for the removal of some pressing grievance. But surely the waste of European resources by the savage and wasteful system of an armed peace is a very pressing grievance indeed. It has caused within fourteen years an increase of expenditure from £398,000,000 to £505,000,000. This in itself means a great deal. It means a more grinding conscription; it means the substitution of unproductive for productive expenditure; it means the repression of national aspirations by international suspicion and fear, and, above all, it means an increase of explosive material exposed to the sparks of diplomatic friction. That the existing state of things is a scandal and a horror no one denies, not even the *Times*. But with a fatalism probably caught from our friends the Turks, our practical politicians stride with hob-nailed boots, or smoke their meditative pipes amid all this loose gunpowder, as though it were no less irremovable than the quantities of sand over which the carpenter in "Wonderland" shed a bitter tear. Now, there is much reason to believe that foreign statesmen are becoming alive to the constantly-increasing difficulties created by this international game of beggar-my-neighbour. The power of a good example would find much prepared material to work upon; and whether or no, we have a duty to discharge to the faith we profess, to the convictions we hold, and to the men whom we accept as leaders.

AN ELECTIONEERING SESSION.

PROPHECIES relative to every Session of Parliament are always abundant, and rarely fulfilled. That the one which is to commence a week hence will be of an unusual character it is perfectly safe to predict. It must be the last—a kind of supplementary—Session of a Parliament protracted beyond its ordinary length. Whether it will be short or long by no means depends altogether on HER MAJESTY'S Ministers. The Opposition are sure to be more pronounced and independent than heretofore, and the supporters of the Government less amenable to discipline. The former would exhibit a lofty patriotism if they were to devote themselves wholly to legislation, and shut their eyes to the near future. The latter would show an unprecedented devotion to party considerations, by a diligent attention to Parliamentary work, to the neglect of their personal interests as electoral candidates.

Under these circumstances the announcement of Sir MICHAEL HICKS-BEACH the other day at Tewkesbury, that the Government intended the coming Session "to be a working Session," has taken every one by surprise. "They were," said the COLONIAL SECRETARY, "maturing, and had already matured, various measures which they believed would be for the benefit of the United Kingdom, and they would submit them to the judgment of Parliament in the belief that Parliament, as a whole, would fairly deal with them; and they entirely repudiated and objected to the assertion that Parliament, as at present constituted, was not perfectly competent to deal with them. It seemed to him a singular doctrine that the seventh Session of the House of Commons should not be capable of doing at least some good to the country." Ministers have suddenly awakened to the need of domestic reforms. Six wasted Sessions are to be atoned for by a death-bed repentance in the seventh, and the country is to be startled by a revival of dormant zeal for practical measures on the part of our Tory rulers. It is not unnatural that this resolution to atone for past neglect should create a suspicion that we are to have a Session of "legislative advertising." Such tactics testify to the ingenuity of our fertile PRIME MINISTER. A showy programme of specious measures, whether carried or not, will answer several useful purposes. If it should be accepted by Parliament, it will be a step towards "dishing the Whigs." If, on the other hand, there should be little tangible result arising out of the proposals of the Government, they will have had the effect of diverting the attention of Parliament from the ignominious failure of Lord BEACONFIELD'S foreign policy—in itself an object of supreme importance. Or, ministers may go to the country with the plea that they would have been the authors of much beneficent legislation but for the factious antagonism of an envious Opposition, or the obstructive tactics of the Irish Home Rulers. "Let us,"—we can imagine the great tactician of the Government saying—"let us go in for striking reforms, and propound an acceptable Budget by throwing all our war expenditure into the permanent debt, thus relieving the present taxpayer, and we can then make the Opposition responsible for our failures, and face a general election without fear of the issue. We may then come back to power

as the Cabinet of good intentions and the champions of Parliamentary independence."

No doubt there are important political questions that need an early settlement; but whether a moribund Parliament is the best tribunal to deal with them is quite another matter. Parliament and the country are to be invited to "let bygones be bygones;" to forget our unjust and disgraceful wars; to throw the burden of these flagitious enterprises, of which the country is wearied, upon posterity; to regard the Imperialist policy of the last few years, carried out without the co-operation of the Legislature, as a pleasant fiction; to condone the crimes and blunders of the Afghan campaign; and to give a renewed vote of confidence to the authors of our national disasters. As the *Daily News* aptly puts it, "In Eastern Europe, in Asia and in Africa, Ministers have resolutely closed their eyes and ears to all the teachings of history and recent experience, and have plunged blindly into the most reckless adventures. They have dealt with the present as if it had no past, and would have no future; and they demand that they shall be criticised on the same accommodating principles. It is not, we are afraid, practicable to humour them." If Lord BEACONFIELD'S Administration is to be judged not by its six years' policy at home and abroad—an issue from which it is evidently shrinking—but by measures which it is able to force upon an expiring Parliament, or—as it is likely to turn out—by specious promises of what it would do if it could, the responsibility of British statesmen becomes a mere figment.

It is not necessary here to discuss the measures which the Government are reported to have decided upon. They would be appropriate enough for the consideration of a Parliament fresh from the constituencies, and that could be fairly said to represent the national will. We shall be indeed surprised if any but the most urgent of them are discussed during the present Session. Apparently, we are about to have a long and laborious spell of legislative work, extending into the summer season. But it seems to us quite on the cards that when Ministers have paraded their programme, and discovered—as probably they will—that Parliament is in no mood to elaborate or accept it, they will have recourse to a sudden dissolution, and appeal to the country as the champions of that Parliamentary independence which heretofore they have unscrupulously violated, and the advocates of domestic reform they have systematically neglected.

THE NEW IRISH UNIVERSITY.

SOME of our readers may remember that the Act of last Session, which merges the Queen's University in Ireland into a new University in which residence would not be required as a qualification for matriculation, also provided that within a short period a Charter should be granted and a Senate appointed. The Charter has been published, and we suppose the members of the Senate have been nominated, though their names have not been publicly announced. The Charter for "The Royal University of Ireland"—as it is to be called—provides for the appointment of a chancellor chosen by the Crown, a vice-chancellor elected by the Senate for three years, and a Senate of thirty-six members nominated by the Crown. In the Senate thus constituted is vested the government of the University, and the legal ownership of the property. At any meeting of the Senate six members, who must be presided over by the chancellor, vice-chancellor, or senior senator, are to form a quorum. Convocation consists of the Senate and of the registered male graduates of two years' standing, and to this body is entrusted the power of filling up the first vacancy in the Senate, the second vacancy to be filled by the nomination of the Crown, and so on alternately till six members have been so elected, and these are to retire at the end of three years.

Everything depends upon the governing body, which is to make provision for carrying on public examinations for matriculation and degrees in secular subjects only, and for certificates of proficiency; to appoint examiners in the several subjects; and to make regulations for conducting the examinations, and for the appointment, removal, and remuneration of the examiners; also, to fix, with the approbation of the Treasury, the fees for examinations and degrees, and for registration. And, more important still, the Senate is empowered to frame a scheme to promote the Act of Parliament, and submit the same to the Lord Lieutenant, for providing buildings, including examination-rooms and a library, and establishing exhibitions, scholarships, fellowships, and other prizes from grants made by Parliament; such rewards to be open to all matriculated students of the University, either for relative or absolute proficiency, and only in subjects of secular education. The Senate has power to make, alter, or amend, with the sanction of the Crown, all statutes, laws, and ordinances for the government of the University, and to provide for such government in matters where no due provision is made. But such statutes, &c., must be laid before Parliament within six weeks of their being made, if sitting, and if not, within three weeks of the next meeting of Parliament.

Some other provisions of the Charter remain to be noticed. One is that the new University can confer degrees, except in theology. A second provides that no residence in a college nor attendance at lectures is obligatory for the attainment of a degree other than for a degree in medicine or surgery—the meaning being that the members of any approved seminary, theological or otherwise, may compete for the University prizes. A third provision is that in the case of any student of any other University holding an exhibition who shall compete for these prizes, the amount of such exhibition will have to be "considered." Consequently, it will hardly be worth while for any student outside the Royal University and its affiliated colleges to compete.

We have no time at present to indulge in suitable comment on the new Charter and its tendencies. But it is well known that not less than one-half of the Senate is to consist of—we might almost say, *does* consist of—Roman Catholics nominated by the Crown, all of whom will hold office for life, and all but the six members elected as prescribed by Convocation, will be appointed by the Crown. It is, probable, therefore, that the Roman Catholics will have a majority in the Senate which has such important functions to perform, such as the creation of "statutes, laws, and ordinances for the government of the University." It is not, so far as appears, required that these statutes, &c., shall be framed in any definite time, but they must be submitted to Parliament. If, however, they should not be drawn up within six weeks of the close of the ensuing Session they will not come under the cognizance of the present Parliament at all. Hence not only is the Queen's University destroyed, but its successor may be in actual working under a Roman Catholic régime before Parliament, which has to provide the grants for its maintenance, can have had any voice in the matter.

In a recent telegram it was stated that Sir GARNET WOLSELEY had arrested some of the leaders of the Boers who are agitating against the annexation of the Transvaal to the British dominions, and the regular mail has brought a report of his Excellency's preceding speech at Pretoria, which reveals the gravity of the situation, and also the violent language in which a representative of the Crown can indulge. Speaking of the ringleader of malcontent Boers at a banquet in Pretoria, Sir GARNET spoke of him (Mr. BOK) as "a fiend in human form," who if he could be arrested, should be "intimately associated with the hangman." His Excellency went on to say that under no circumstances would England give back the Transvaal, for the Imperial rule would last "as long as the sun shines." It has been supposed that the Boers, who talk so big, are likely soon to succumb. That, however, is not the opinion of Dr. RUSSELL, who is in the suite of Sir GARNET WOLSELEY, and who writes from Pretoria, that the Boers are in a very determined and irreconcilable mood. If they are not conciliated they must be conquered. "The Governor," says this correspondent, "may seek to intimidate them by threats of pains, penalties, and responsibilities; and he may shake their courage or encounter their disdain in the attempt; but, in my opinion, he cannot—he dare not—appeal to the men who own the soil of the Transvaal, and who constitute the vast majority of the people of the land, to ratify his acts or support his administration, and he must therefore govern in the name of the QUEEN, in defiance of their will and their wishes. There is no use in mincing matters, or endeavouring to disguise the truth. Whether you like it or not, you must attend to the Transvaal. You have put the wild horse in your stable, there will be no peace there till you have mastered him or turned him loose." In a word, the Transvaal has become a South African Ireland, and will require to be garrisoned, or set free. It is stated that Sir GARNET WOLSELEY, worn out with fatigue, and scared by the difficulties before him, wants to resign. This is not surprising. Matters are so little mended in South Africa that it is necessary to appoint a general to succeed him.

The Continental event of the week is the intended increase of the German army, a Bill for which object is now before the Federal Council, and will shortly be submitted to Parliament, where it is likely to be carried. The Party of Progress oppose it on the ground of the excessive burdens it will impose on the population; the National Liberals are divided in opinion, and it is expected that Prince BISMARCK will once more triumph by means of the division among the several sections of the Opposition, and by virtue of the general conviction that the existence of Germany depends upon her military supremacy, and that the time is not far distant when she will have to withstand the combined attack of France and Russia, both of which nations are alleged to have a stronger force than Germany. When the reorganisation is accomplished, the actual fighting strength of the German nation will amount to upwards of a million and a half of men! When is this fearful rivalry of armaments to cease? "With each fraction of accelerated speed in one," remarks the *Times*, "all the rest, perforce, quicken their pace. Fresh martial preparations in one quarter frighten Europe in every other. Not least do they terrify the very State which makes them. Kingdoms and Republics shudder at the tread of their own armed garrisons. Even to talk of standing armies as a protection at all seems a bitter jest in view of a social condition such as a wide expanse of the European Continent now exhibits. Over-enlightened Germany, as over-brightened Russia, broods a thundercloud of international fear, and jealousy, and ambition, darkening the minds of rulers and subjects."

Though it is semi-officially asserted at Berlin that the main reason for the increase of the German army is the possibility of a Franco-Russian alliance, Baron HAYMERLE, who, as the successor to Count ANDRASSY,

ought to know, assured the Austrian Delegation on Tuesday that he entertained no apprehension as to the future action of France, and that the relations of Austria with Russia were "of the most friendly character." If that be so, and if there is "a deep-seated desire for peace throughout Europe," why this increase of German armaments so soon after the understanding between Berlin and Vienna, which was to guarantee the peace of Central Europe? On the occasion referred to, Herr FUCHS, an Austrian deputy, had the courage to denounce this military rivalry, and to propose that his Government should take the initiative in a proposal for general disarmament; but it does not appear that his suggestion met with much support.

What is called the "missionary difficulty" at Constantinople has had a comical ending. Sir HENRY LAYARD, while admitting the good intentions of the Porte in the matter, declines to reply to the last despatch of the FOREIGN MINISTER, but will report to Lord SALISBURY on the subject. Meanwhile the Turkish newspapers have been indulging in a violent attack on this country on account of its alleged proselytising tendencies, and the Palace organ in particular recommends that England should be thrown overboard and an alliance formed by Turkey in harmony with the interests of the Porte! The "Palace," however, has a more tangible cause for anxiety. The treasury is again empty; the SULTAN requires a large supply of ready money; and the Galata bankers button up their pockets. Thus Turkey is gradually drifting into bankruptcy.

Cabinet Councils, as might be expected within a week of the Session, are frequent and protracted, and probably the Ministerial programme is now nearly filled in. Some of its features are matter of general notoriety. There is to be a scheme for purchasing the rights of the London Water Companies, a Bill for the consolidation of the Criminal Code, and another for the appropriation of the six vacant Parliamentary seats—with it is said, a strong Conservative bias. We suppose that the measure for the relief of Irish distress will propose the granting of loans to landlords and local bodies for carrying out public works; and that the Government will again bring forward their Valuation Bill, if not some schemes relative to County Courts and bankruptcy procedure. We have it on the authority of the COLONIAL SECRETARY that the Government are as anxious as their opponents to remove the existing fetters that hamper landowners in dealing with their property. This the *Daily News* interprets as foreshadowing an intention to assimilate the law of succession to real property in cases of intestacy to that which prevails in regard to personal property, thus abolishing the rule of primogeniture, and to "confer on the tenant for life of an estate the powers of full ownership for purposes of sale and leasing"—thus, according to our Liberal contemporary, going "far to establish that free trade in land which Mr. COBDEN long ago demanded." It is impossible to say what the exigencies of their position, or the demand of their leader, may oblige the Cabinet to do. Otherwise, the declaration of Lord SALISBURY, less than two months ago, to the effect that "no relief for agricultural distress was to be anticipated from abolishing legal impediments to the sale and purchase of land," would suggest that legislation in that direction is improbable. But the "real working session" promised by Sir M. HICKS-BEACH may not be realised, owing to circumstances over which the Government have no control.

Unless the Session should be cut short before Easter by unexpected events, the liquor traffic is likely to be discussed in more forms than one. It is stated that Sir WILFRED LAWSON's Local Option Bill grows in public favour, and is likely to receive increased support in Parliament. A vigorous effort is also to be made in favour of the measure of which Mr. JOHN ROBERTS, M.P., has given notice for closing public-houses in Wales on Sunday, and which has excited remarkable interest throughout the Principality. It seems, also, that the Church of England Temperance Society has been drafting a Bill for the revision of the Licensing Laws, which, after being discussed by its constituents, is to be submitted to Parliament this Session—if possible. At some future time we may give its provisions. It will suffice to state now that it is based on the principle that local control—the ratepayers being associated with the existing local authorities—ought to be exercised over the renewal and issue of all licenses for the public sale of intoxicating drinks, and for the reduction of licenses. Probably this draft scheme may be useful as a contribution towards a Bill which may hereafter unite all who desire either to extinguish or restrict the liquor traffic; but why should a sectional organisation—"Church of England"—be required for what is a question of national concern?

Several School Board elections have taken place during the past week with significant results. At Huddersfield an attempted compromise failed, the Church candidates withdrew, and the Board consists of seven undenominational members, one Roman Catholic, and one Unitarian, four seats remaining to be filled up by the Board. At Plymouth, also, the Church party has lost two seats, one unsectarian being at the head of the poll, and the Board consists of ten Liberals and three Conservatives. At Bristol, also, the undenominational party has secured a signal triumph. The Liberals returned the whole of their eight nominees, the Conservatives only three; and the Board is completed by the return of a clergyman, and a representative respectively of the Roman Catholics, the Protestant League, and the Conservative Working Men's Association. These elections are indubitable signs of the growing ascendancy of Liberal principles in our large boroughs.

NINETEENTH CENTURY PIONEERS.

IV.—JAMES HINTON, OF OXFORD.

WITH the name of Hinton there will rise to the imagination and the memory of the present generation the venerable figure of John Howard Hinton, theologian, preacher, prophet of religious freedom, and the gentle, mild face of James Hinton the younger, the man of science, of philosophy, of Christian work. But before these came James Hinton, the father of the first and the grandfather of the second of these—a man also sturdy in the faith delivered to the saints, well known in his own day, and yet dimly remembered now. It is with him and his work that we have to do in the present paper.

It is more than fifty years since John Howard Hinton wrote the life of his father—a work of fine feeling and great literary merit, it may be said, but probably unknown to the majority of Baptists at the present time. This volume informs us how Charles Hinton, the grandfather of the first James, settled at Chorlton-upon-Uxmoor, in Oxfordshire. He was a violent anti-Nonconformist, and prohibited his children from attending any Dissenting meeting-house—a prohibition, however, which was disobeyed. Thomas Hinton, the father of James, was a man of singular piety. He settled in Buckingham, where, in 1761, his son James was born. He was well trained, but went through a painful experience of scepticism, ending in a firm belief, when he connected himself with the Baptist church at Chesham. From that church he went to be trained at the Bristol Academy. At the time when Dr. Caleb Evans was president of this college, Robert Hall was one of the committee, and Joseph Hughes and Joseph Kinghorn, men of great honour in their generation, were fellow-students. From the Academy he went, in 1787, to take the pastorate of the Baptist church at Oxford, with which city his name became inseparably associated. Robert Robinson, of Cambridge, and James Hinton, of Oxford, were men who in their days represented the best characteristics of English Nonconformity, and especially those aspects that needed to be well represented—devotion of spirit, purity of life, moral strength, and moral courage. For these were times when it was necessary for men who ploughed to plough with swords in their belts and others in their right hands—times when contempt had to be met by strong self-assertion, and violence by an unbending strength.

We pass over Mr. Hinton's domestic life, which, happy although it was, was chequered by much sorrow. As a minister we find him settled amongst a poor people at £60 a year in a city the whole tone of which was antagonistic to Dissent. But his character and his abilities soon drew attendants even from the University, some of whom came to pray, but more, undoubtedly, to scoff, and scenes of disgraceful disorder soon arose. This was the time to test a man's strength of principle and courage. Mr. Hinton found it to be impossible to preach. The members of this dignified University kept up a disturbance which over and over again compelled the dismissal of the congregation. At length, in 1789, formal information was laid before the Vice-Chancellor, and one of the students, in face of an action at law, formally apologised in the Vice-Chancellor's Court. There were disturbances after this from "the freshmen of the season," but they were quickly put down.

Then followed more than thirty years of a comparatively quiet ministry, disturbed, for the most part, only by the Pædo-Baptist controversy, but marked year after year by increase of strength and influence, and the promulgation of the principles of Nonconformity in the villages around. As characteristic of these times, Mr. Hinton often met with violent opposition, and sometimes it was difficult to secure from magistrates the recognition of his right to preach. At Woodstock a mob of three or four hundred one night attacked his congregation. The congregation was dismissed, but this did not satisfy these ardent supporters of the Church. The preacher, with others, was mobbed, stoned, and bludgeoned—one of the party being struck down ten or twelve times successively. This led to the issue of warrants of arrest, but nothing came of them, and the magistrates plainly told Mr. Hinton that they could not in future guarantee his safety. In his narrative of this case he refers to the frequent hostile attitude of the village clergy. His language is studiously mild, but he maintains, in inflexible language, the religious rights of Dissenters.

So standing in active ministrations and in firm defence of his rights, this sturdy representative of Nonconformity continued for many years at Oxford. In 1816 he was elected secretary to the Baptist Missionary Society. His vindication of Dissenters, in reply to Dr. Tatham, was a memorable service. He, too, was found among the supporters of religious liberty when Viscount Sidmouth's Bill was brought in. The Rhode Island College, now Brown University, conferred upon him the degree of D.D., but, wiser than some of our own time, he resolutely declined it. Of his whole life at Oxford, what was said

was eminently true, "Never did a resident Dissenting minister acquire so much respect in the University and City of Oxford."

Mr. James Hinton died at the age of 63, in the year 1823, and we, of the second generation after him, inherit from his courage, his loyalty, and his faith, as well as from the exhibition of the same noble qualities in many of our great forefathers, the religious freedom we peaceably enjoy.

LIBERALISM AT BIRMINGHAM.

[FROM OUR OWN CORRESPONDENT.]

THE great week has come to an end, though the enthusiasm which these meetings have rekindled and renewed is still at its height; and, indeed, three such gatherings can hardly fail to stimulate Liberals in the country, as well as their friends in Birmingham.

Thursday's *soirée*, the second annual assembly of the Junior Liberal Club, which now has six hundred members, was on all sides admitted to be a remarkable success. The Town Hall was gaily decorated, the collections of pictures, embroidery, china, and pottery were most attractive, and the company was large and enthusiastic. Mr. Bright's address—the only speech of the evening—took everyone by surprise. For though the senior Member for the Borough had promised to be present, and to say a few words, the great mass of his hearers anticipated nothing more than one of those pleasant and easy speeches to which Mr. Bright can give special interest and force. But when the great orator, beginning with some wise advice to the younger members of the club, presently launched out into the deeper waters of national politics, and proceeded to discuss the question of the extension of the county franchise and the effect of such a measure on the condition and habits of the country, the rounds of cheering showed conclusively that the audience were in full sympathy with the speaker. But with a sudden turn Mr. Bright passed to consider our recent wars, and the trivial excuses that Ministers have offered for the waste of the country's blood and treasure. Whether now acquitted or not, he said, these transactions must be absolutely condemned by a higher tribunal, "in the land of the hereafter." As Rome perished through lust of Empire and the sacrifice of its people's lives, so may we. And amid impressive silence the speaker reminded his audience that this was the anniversary of the sad day of Isandula, and spoke of the losses of Zululand and Britain; and then of the terrible sufferings of the Afghans; of the men hung by scores, of villages burnt, and women and children turned out into the snow and cold of winter; and with a sudden burst of passion he bade those who uphold this policy "to take down your Ten Commandments from inside your churches, and say no longer that you read or believe in or regard the Sermon on the Mount. Abandon your Christian pretensions, or else abandon your savage and your heathen practices." Beginning in a conversational tone, the speaker gathered force and fire as he went along, and ended an address of fifty minutes in a way that made most of the audience in their enthusiasm forget the whiteness of their gloves and the symmetry of their ties. When Mr. Bright had left the hall the dancing commenced, and continued till a late hour.

Friday was a leisure day, but on Saturday afternoon the Liberals of the town assembled to hear the annual addresses of the three members for the borough—Bright, Muntz, and Chamberlain. The great Town Hall was crowded from end to end. On the platform sat the leaders of the party, and behind them the members of the "Six Hundred." Facing the speakers, in the great gallery, were placed the Ward Committees. The side galleries were given up to the holders of tickets for the reserved places, and on the floor in a seething mass, now and then rolling like the sea, stood 3,000 working men. At five o'clock the Mayor, Mr. Richard Chamberlain, entered the hall, and as Mr. Bright, with his colleagues, followed him to their seats, the meeting started to its feet; the storm of cheering broke suddenly into "Auld Lang Syne," and still a fresh tumult of enthusiasm followed. After a few words from the Mayor, Mr. J. S. Wright, the President of the Liberal Association, rose to propose the vote of confidence, which was seconded by Mr. Jesse Collings. The motion was carried unanimously, and the Mayor called upon the Right Hon. John Bright, who received another enthusiastic welcome, the cheering being continued for several minutes. Silence was at last restored, and, with a brief reference to the events of the past year, Mr. Bright turned to the question of Irish discontent. His selection of the subject was not altogether unforeseen, but as he announced his choice the meeting became grave and still, while, with unusual vigour, the speaker described the present state of the sister island. Why, he asked, is the kingdom never the better for Ireland? What are the causes of the prevalent disorder and disloyalty? Not national character only, nor the national religion; the true cause lies in the bad land system, and in the evil conditions under which land is held. And though the feudal system survives not in Ireland only, but in England too, in the latter country there are other industrial forces to counteract the evil effects. In Ireland agriculture is almost the one resource of the population, and thus the competition to get land on any terms is most keen. After pointing out the enormous disproportion of tenants to owners—there being only one real proprietor to sixty tenant-farmers—and the evils arising from the fact that many of the landlords are absentees, and take away their rents to spend in Paris or London, he asked whether any remedy was needed, and whether any remedy was possible. After discussing other solutions of the

problem, Mr. Bright proceeded to state his own view. He was in favour of dealing with landed property, in the case of intestate deaths, as with personal; of the abolition of the system of entail; of leaving the generation of the day in real and absolute possession of the land. But these were slow remedies, and would require time to operate. But it was possible to transform, and that shortly, a great number of occupiers into owners. A Commission might be appointed, like the Irish Church Lands Commission, with powers to deal with the land of the country. The great London companies might be compelled to sell their lands at a fair price; some great proprietors might be willing to do the same. And with facilities to advance, say three-fourths of the purchase money to the tenant—the Commission could produce enormous results; while in 35 years all the loan would be repaid, leaving the tenant the owner of his entire farm. After discussing the financial aspect of the question, and showing that the sum now annually paid as rent would be sufficient to make up the interest of the loan, thus rendering additional expenditure unnecessary, Mr. Bright pointed out that this policy would benefit both tenants and owners. Besides removing all cause of complaint against the landlords, it would give the Irish farmers—a race specially susceptible to such influences—hope for the future. Quoting Campbell's lines:

"White-handed Hope,
Thou hovering angel gill with golden wings,"

he added, in a strain of impassioned eloquence, "Bring this hope into the Irish farmer's family, and into his household, and it will have an influence as complete, as blessed and home-ruling as it has in the mansions of the rich and the palaces of the great." Here the meeting, which had followed the speaker with eager attention, taking up every point with enthusiasm, burst into tempestuous cheering, renewed again and again when, at the close of his great oration, Mr. Bright pressed the acceptance of his plan on the Government, his colleagues, and the nation. But any description must fail to give any conception of the intense impression the address made on the meeting—an address which will find an echo through the length and breadth of the land, and must produce an important effect on the entire Liberal party. Then followed the speeches of Mr. Muntz and Mr. Chamberlain, who examined and assailed the "spirited foreign policy" of our ministers. But Mr. Bright had not done yet, and rising to propose a vote of thanks to the Mayor, he delivered a second speech shorter and lighter than the first, but no less effective. The audience laughed and cheered again and again, as he showed how from military madness spring Nihilism, Socialism, and Communism, with the rash and wicked attempts of men on the verge of insanity, which cause most of the communications among European sovereigns one to another "to consist in congratulations that they have not yet been assassinated." A reference to the coming election led up to a vigorous denunciation of the Government and their policy, with a challenge to bring it before the country at free public meetings and at the elections. And the contentment of the people and their loyalty to the Crown, of which Tory Ministers boast, are, he said, "our work, the fruits of our policy, not of theirs. We get their evil, they receive our good." The resolution was seconded and carried, and shortly before nine the meeting broke up with enthusiasm still unflagging. As Mr. Bright said, "The light struck here shines far distant;" and the words of the great Liberal orator will find an echo in the hearts of all who in England and on the other side of the Channel, love and cherish the honour of our common country.

THE COMING CONTEST AT LIVERPOOL.

[FROM OUR OWN CORRESPONDENT.]

Is a more evenly balanced constituency than Liverpool it is impossible to forecast with certainty the result of an election contest. Still more difficult is the task of calculating the chances, when a Burgess-list of more than 63,000 voters has to be dealt with; when Conservatism has preponderated at nearly every Parliamentary election since the Reform Bill of 1832; and when political factors of unusual strength and variety must be taken into account. But though it is manifestly unjust to regard the contest as a test election; and though the Liberals have an uphill struggle to maintain, it by no means follows that they will be the leaders of a forlorn hope.

In 1873, when Mr. Torr defeated Mr. W. S. Caine, and also at the general election of 1874, the Conservative prestige never stood higher in the town. Mr. Caine was not only like the present Liberal candidate, Lord Ramsay, a young and untried man, but by his pronounced views on the Permissive Bill, he had aroused the bitter hostility of the publican interest, and of many Liberals who were indisposed to follow his lead. Since then, the principle of local option has made gigantic progress, and by Lord Ramsay, as well as the whole Liberal party, the principle has been adopted without reserve. During the existence of the present Parliament, the blustering and extravagant policy of the Government has materially affected the state of parties. In all large constituencies there is a sufficient number of waverers whose support, if gained, would make victory secure. There is reason to believe that many of these doubtful voters will be found in this election upon the Liberal side. They have felt the severe and prolonged depression of the bad times. They are tired of a spirited foreign policy, which brings them nothing but empty pockets and lack of work. The last municipal election in the town affords more than presumptive proof that their political opinions have largely changed. That election was one of the most hotly contested that the borough has known. No less than twelve of the sixteen

wards were fought, and in every one of them the issue to be decided was, continued Conservative supremacy or its overthrow. Eleven of the twelve contested wards were won by the Liberals, and eight of the seats thus gained were so many new votes added to the strength of the party in the Town Council. The voting revealed an aggregate numerical majority of 1,221 for the Liberals who had won the day. The severity of the contest may be inferred from the fact that amongst the defeated councillors was Mr. David MacIver, M.P. for Birkenhead, and its decisiveness cannot be misunderstood, for the Conservatives claimed a gain on the newly-revised register of several thousand votes.

With a candidate so popular as the frank sailor lord is likely to become, there ought not to be much fear that the decision of last November will be reversed. It is a local proverb that "Liverpool loves a lord," and doubtless this adulation of the aristocracy contributed to Lord Sandon's large majority in 1874. But if so, the same sentiment will now have its effect in Lord Ramsay's favour. Its influence, too, will be considerably heightened by the almost ostentatious way in which the late Foreign Secretary has received the noble candidate at Knowsley as his guest. Lord Derby is very popular with the working classes of Liverpool, and his secession from the Government had not a little to do with the change of opinion which led to the recent municipal victories for the Liberals. But, on the other hand, the Conservatives have put up Mr. E. Whitley, a popular ex-mayor, as their candidate who will not be easily beaten. By his geniality and oratorical platitudes he has won the favour of the extreme Orange and Evangelical Church party without offending the other schools of thought in the Church. Unlike Lord Ramsay, he will not give his adhesion to local option, or Sunday closing, and he will therefore have the unanimous support of the grog clique, who find in Liverpool their most powerful stronghold, and upon whom, in such a contest, his election committee can depend for munificent donations of the sinews of war. The unholy alliance of "Grog and the Gospel" will therefore again have to be reckoned with and worsted in the fight. Mr. Whitley affirms that he "shall strive to maintain the integrity of our National Church, as the great bulwark of our civil and religious liberties." No doubt such high-sounding bunkum is very absurd to anyone at all conversant with the history of the Established Church, but the common people are not so conversant, and, with their Protestant prejudices, are easily imposed upon.

Though Lord Ramsay has not spoken explicitly upon the question of Disestablishment, which, he says, is "a question for the future," he declares in favour of "the burial of the dead in all churchyards with such religious services as the relatives of the dead may think fit," and asserts that those Church "matters which press heavily on the members of other communions must be altered." Lord Ramsay has also expressed most advanced views on the land question and the County Franchise; so that, but for the misguided action of the Home Rule party, there would have been a compact phalanx of Liberal voters and workers that would have almost ensured victory, and that would certainly have diminished the Conservative majority so greatly as to pronounce an emphatic condemnation upon the Ministry and its policy. The Home Rulers are not content with the views of Lord Ramsay upon the Irish question, though those views are so much in favour of their own, nor with his promise to vote for an inquiry into the grounds of their demand for self-government, but they will have a promise to vote for an inquiry into the grounds of their demand for the restoration of the Irish Parliament. As they cannot obtain that promise they speak as though they would abstain from voting. Their vote is computed to amount to 8,000 or 9,000, and it will be obvious that such an abstention would hand over the seat to the Conservatives again. But, if so, the result can in no sense be regarded as expressing the approval of the borough, which has always been steeped in Conservatism, of the policy of the Government. If, however, the Home Rulers should, as is quite possible, rescind their decision and take their natural places amongst the Liberal party, there will be a tough struggle, but not without great hope of ultimate success.

I may conclude with a word relative to the Jewish electors. They are, I believe, divided in opinion, but some of their most influential men are Conservatives. Their number, is not, however, large, and as Mr. Whitley is chairman of the local committee of the Society for the Conversion of the Jews, it is possible this circumstance may induce some of them to come over to the Liberal ranks.

SPIRIT OF THE PRESS.

"DECENT CHRISTIAN BURIAL."

THE *Times* (commenting upon the contention raised in a case tried at Stafford Assizes on Saturday, that the common law requires in all cases "decent Christian burial," which Mr. Justice Bowen appeared to regard as equivalent to burial according to the rites of the State Church), urges that whatever the actual state of the law may be, all that the law need require in the public interest is that the fact of death should be recorded and accounted for, and that the burial should be orderly, decent, and conducted under such conditions of publicity as would prevent the surreptitious putting away of a corpse. No burial can legally take place at all until a certificate of the cause of death has been received from a recognised authority. This in most cases is sufficient initial security against foul play, but there are cases in which the place in which a body is buried needs to be known either for purposes of identification, or even for examination where a suspicion of foul play has arisen after the burial has taken place. Similarly, if, as seems more than probable from the evidence of unchallenged practice, the law permits of

burial in private places, some security is required that the fact of death should be made known and the place of interment recorded. If this is not done, a corpse may be surreptitiously disposed of even after a certificate of the cause of death has been granted, or it may be buried in so private a manner that all record of its whereabouts is speedily extinguished. This facility, if it exists, obviously opens a wide door to abuse, and it may be expedient to restrict it. But if practice on the one hand, and the public interest on the other, are to be taken as guides, whatever the phrase "decent Christian burial" originally meant, it ought now to be consistent with a silent interment in a private place under proper securities against secrecy and indecorum, and it ought not to be consistent with a surreptitious burial in a back yard or a coal cellar.

THE CHURCH OF ENGLAND.

The *Record*, commenting upon the recent debate in the committee-room of the Society for the Propagation of the Gospel, says that though the bull-ring has now been for many years an obsolete institution, there are ecclesiastical circles in which something equivalent is found to be a desideratum, and a bishop in the chair is made the substitute for a bull at the stake. On this occasion, the Bishop of London, who, in the particular question at issue had given his High Church assailants no offence at all, was grossly insulted, the Dean of Westminster trampled under foot (to speak metaphorically), a number of violent and offensive remarks were bandied about at the expense of Church dignitaries, and many fond recollections of rows in the Sheldonian Theatre must have been revived. A previous day's sport cost the society £5,000. It remains to be seen what will be the figure for this more recent and more exciting affair. Nothing can be more preposterous than to attempt to convert a society intended for the Propagation of the Gospel into a sort of irregular theological tribunal. The Bishop of Natal had not asked for sixpence for his future Archdeacon. Years ago the society had hurled at him all the thunders at its disposal; it is a miscalculation of public feeling on the part of the "faithful" to go on worrying a colonial bishop who cannot be deposed. It will only intensify the English feeling against ecclesiasticism and sacerdotalism, when it exhibits itself in these unseasonable displays. It was the outrageous violence of Convocation which most justly extinguished it in the eighteenth century. It is now too feeble to disextinguish itself by uproar. But what if it were reformed? If in every chief county town in England there were to be Synods repeating scenes of extravagance similar to those recently enacted in Delahay-street, how long would it be before the Church of England and religion itself fell into contempt? Hitherto Diocesan Conferences have generally, though not always, worked smoothly enough, for the simple reason that no human being beyond a limited clerical circle concerned himself about them, while it was perfectly immaterial what their decisions were; but it would be very different if Synods invested with real power were called into existence. It is from this point of view that the recent experience in the S.P.G. is very valuable. It proves the complete incompetency of a mass of ecclesiastics for the prudent and temperate handling of questions in which their prejudices are involved. What might almost be termed feminine spite is the chief characteristic of recent debates. Instead of that decorum which might *a priori* be expected from the clerical character, there is more unbridled passion than deforms secular assemblies.

LIBERAL LEADERSHIP.

The *Spectator*, after remarking that the true object of the misty and mystifying paper in the *Edinburgh Review* is to enforce the importance of keeping the great Whig families at the head of the Liberal party, declares that, while not grudging to the great hereditary families power properly belonging to a noble and splendid tradition, and prepared (failing Mr. Gladstone) to support Lord Hartington, it cannot regard it as good, either for the Whig aristocracy themselves or for the people whom they are to lead, to let rank weigh so much in the scale as to outweigh a lifetime of great genius, great services, and the highest personal popularity. Let us have our aristocratic leaders, by all means, when they have done as much for us as any other statesman; but let us show the aristocracy that they must compete fairly for their laurels, and that rank, though it will secure them the chance of showing what they can do, will not outweigh our gratitude for that which great men, without rank, have already done.

FOREIGN POLICY.

The *Economist* is as convinced as any one can be, that to give the Cabinet a new lease of power would be to place the honour and interests of the country in grave peril. While not expecting to agree in all respects with the policy of the Liberals, supposing them to come into office after the elections, it is sure that, whatever faults may have to be found with it, it will be less dangerous than the policy of the present Government. Admitting everything that is said against the Liberal management of Foreign Affairs to be true, it is still preferable to the Conservative management of them. If both are incapable, modest incapacity is better than ambitious incapacity. If neither would have secured for England the advantages which might have been secured for her, to buy nothing cheap is better than to buy it dear. Had the Liberals been in office since 1875, in no respect would England have been worse off than she is, and there are two, at least, in which she would have been better off. The floating debt would have been very much smaller, and the national spirit would not have been wasted on mere delusions. An inadequate policy fairly carried out is better than a policy which has the double demerit of aiming at wrong ends and accomplishing nothing at which it aims.

INTERNATIONAL DISARMAMENT.

A MEETING was held in the Concert-hall, St. George's Hall, Liverpool, on Friday afternoon, in support of the motion which Mr. H. Richard, M.P., intends to propose in Parliament, praying Her Majesty to direct the Secretary of State for Foreign Affairs to enter into communication with foreign Powers with a view to a mutual and simultaneous reduction of armaments. There was a large attendance. Mr. Hugh Mason presided, and amongst the gentlemen present were—Mr. H. Richard, M.P., Mr. P. Rylands, M.P., Mr. John Roberts, M.P., Mr. S. Boothroyd (Mayor of Southport), the Revs. Dr. Macleod, R. Wardlaw Thompson, and delegates from Birkenhead, Southport, Bury, Bolton, St. Helen's, Warrington, Blackburn, Oldham, Wigan, Salford, Darwen, Tyldesley, Chester, Lancaster, Ramsbottom, Wrexham, Heywood, Widnes, and Runcorn.

Mr. W. POLLARD, secretary, stated that letters apologising for absence had been received from the Bishop of Manchester, Mr. J. T. Hibbert, M.P., Mr. T. B. Potter, M.P., Mr. Jacob Bright, M.P., Mr. C. H. Hopwood, M.P., Mr. H. Birley, M.P., Mr. B. Whitworth, M.P., Mr. H. Dunkeley, and the Hon. S. B. Packard, United States Consul. The Bishop of Manchester, while declaring that, in his opinion, it was somewhat Quixotic to imagine that anything which could be said or done in England was likely to have an immediate or speedy influence upon the military Powers of the Continent, expressed faith in the growth of sound public opinion. "No aphorism which has obtained equally wide currency has, I think," proceeded Dr. Fraser, "done more harm than that which says, 'If you would have peace, be ready for war.' It implies that mutual suspicion and mistrust is the law of intercourse between nations. Diplomacy may have made it so; but I do not believe that this is the natural attitude of peoples, any more than of man to man. The day will dawn, let us hope, when the civilised nations of the world will not leave these great issues, in which their own dearest interests are so profoundly involved, to be simply determined for them by despotic monarchs or irresponsible governments; when reason will make her voice heard above prejudice and passion, and even inherited animosity; and when, if a scope be still sought for manhood and the maintenance of the high spirit of a nation, it will be felt, in the language of our great Puritan poet, that 'Peace hath her victories no less renowned than war.'"

Mr. JACOB BRIGHT, M.P., wrote:—"The best thing we can do in favour of European disarmament is to establish a pacific and rational government in England. We have no dangers anywhere from without, and when we shed blood, it is generally from choice, and not from necessity. It would seem, therefore, as if it would not require a great effort on the part of a people claiming to be Christian to keep the peace, to reduce armaments and expenditure, and to set an example of wisdom and of moderation to Europe. At present the influence of England, so far as it is wielded by the Government, is given wholly in support of national follies and crimes."

Mr. T. B. POTTER, M.P., observed:—"Some day or another international arbitration will supersede war, but now in England our Government scorns the idea. Surely the people will grow wiser ere long."

Mr. C. H. HOPWOOD, M.P., remarked:—"To elevate the influence of reason over violence, to spread moderation instead of vainglory, to conciliate and to avoid menace, to concede what is fairly asked, to submit the cause of quarrel to the judgment of others disinterested, doubtless requires exalted wisdom and the truest courage. A wise, a firm, a fearless Minister by such means would secure for his country lasting peace with increasing honour, dominion without injustice, and influence more powerful than the might of warriors or the abundance of riches. His would be the true evangel of 'glad tidings of great joy.' What ease for the conscience of the nation! What leisure for its pursuit of true greatness, prosperity, and happiness!"

The CHAIRMAN said the more he thought on this question the more he felt we had a great deal to do in our own country; for there had been, and there was yet, a spirit of that hateful and ridiculous Jingoism, not only among a portion of the working people—less in Lancashire than in London, he was happy to say—upon the Stock Exchange, and among writers in our daily and weekly and monthly press, which was fatal to the promotion of the great principles advocated by that association. The action of the Government had been anything but of a peaceful tendency. We did not find the people nor the Government of the United States treading in the same mischievous steps, following the same suicidal policy, as we in England even were following, and especially as the monarchies of the European Continent were following. What was the reason? Nobody thought of attacking the United States, and nobody would think of attacking this country if we were to reduce our armaments at least one-half to-morrow. ("Hear, hear" and cheers.) Of whom had we to be afraid? And in what did our power consist? ("Hear, hear.") Did it consist in grinding down with heavy

taxation the great body of the people? or did it consist in finding employment for them, making their homes comfortable and happy, teaching them to love one another, and to love their foreign brethren as well as they loved their own countrymen? (Cheers.) But it was the policy of those who advocated war to sow the seeds of distrust and suspicion and hatred, to produce bloodshed, and, as Mr. Bright said the other day in Birmingham, to cause the massacre of peaceful inhabitants of countries with whom we ought to be at peace. If this country could not afford to set the example of the reduction of armaments we might appeal in vain to any other country in Europe. The various sections of the Christian Church should unite their forces in bringing about a better state of public opinion on this question, so that England might, like the great Republic of America, be found relying, not upon bayonets or iron-plated ships, but upon a united, a happy, an intelligent, a religious, and a prosperous people. (Cheers.)

Mr. HENRY RICHARD, M.P., dwelt upon the manifold evils of the system of rivalry in armaments which at present existed amongst the nations of the earth. Those evils, he said, were patent, flagrant, and almost intolerable. One thing was clear—that the Russian war, amongst the many other evils that it inflicted upon Europe, gave an immense impulse to this rivalry. Sir Stafford Northcote, in a very able book he published 20 years ago on financial policy, spoke of the Russian war, stating that he was not going to inquire then whether that war was worth what it cost to mankind generally, and to England in particular, but he added, that there could be no doubt that amongst its results had been these two—first, that it stirred up in Europe a spirit of restlessness; and, secondly, that it set all the world to seek for the means of improving the instruments of attack and defence, and to add enormously and without stint or measure, to the most unprofitable and unsatisfactory of all possible forms of expenditure. (Cheers.) According to the "Encyclopedia Britannica," between 1859 and 1874 there had been added to the armies of Europe nearly two millions of men, and no doubt in 1880 the number would be still larger. From the same source he learned that in 1848 the total debt of Europe stood at £1,700,000,000, but in 1873 it had swollen to £4,680,000,000 the increase being at the rate of £119,000,000 a year; and this system was still going on. This process was inevitable on the principle which seemed to be accepted by the governments of Europe as the very highest triumph of wise statesmanship—that civilised nations could not exist side by side in any other relation than that of mutual distrust and hatred, or that of armed and mutual menace. If it were true that all the European nations were only organised gangs of robbers, each of which was watching for the opportunity to attack and plunder the other, it was clear that when one added to its means of offence the others must follow the example; and that system might go on until all the men and all the means in all these nations were absorbed in their military precautions. (Cheers.) We were rapidly approaching that consummation. Already by far the largest proportion of the enormous revenues that were wrung from the hands of the toiling millions of Europe were devoted either to paying the interest on debts contracted for former wars or in maintaining armaments to prepare for future wars. In several of the largest countries of Europe all the able-bodied men, with very inconsiderable exceptions, were pressed into military service. There were only two classes of population that were not brought under arms, and these were the women and the clergy—(laughter),—and in Italy, some orders even of the clergy were not exempt. And who could tell, if this mad rivalry into which the governments were rushing more wildly day by day continued, that they might not see the day when hands would be laid upon their daughters and their pastors. He must say, with regard to that latter class, that he did not see why those gentlemen belonging to a certain sect, who showed that they were attached literally to the Church militant, and did not scruple in times of national excitement to beat the drum ecclesiastic—(cheers)—nor to inflame popular passion by what was called Christian justification of war—should be exempt. (Loud cheers.) Were Europe and all humanity doomed to lie still and helpless under the weight of this hideous nightmare, which was sitting upon its heart, and all but suffocating its life? To such counsel he would not listen. It was the duty of some one to make an attempt to bring this system to an end—or, at least, to mitigate these enormous burdens that were crushing the populations of Europe to the earth. If anybody more competent for the task, or with less prejudice attached to his name than he—(the speaker)—would take the matter up he was quite willing to surrender his position. But in the absence of such a man he was determined to try. (Cheers.) He was not without hope that he should have some powerful assistance, for no doubt most of them had seen an extract of a letter which Mr. Gladstone—(loud cheers)—had recently written to a gentleman in Naples, and in which he stated that he was prepared to introduce the question of a general disarmament into Parliament. (Cheers.) As-

sisted by such support as this, he (Mr. Richard) was determined, in spite of "practical" men, to go forward. Very likely he would fail at the first endeavour, but what then? All the great reforms that had been carried for the last 50 years in this country had had to encounter many failures, and he was prepared to encounter one too. (Cheers.) There were some enterprises in which it was nobler to fail than it was to win in some others. (Cheers.)

On the motion of Mr. PETER RYLANDS, M.P., seconded by Mr. ROBERTS, M.P., the following resolution was adopted:—

That this conference cannot but regard with the deepest anxiety and regret the enormous and ever-increasing armaments with which Europe is deluged, burdening the people with taxation and military service, withdrawing millions of men from the occupations of productive industry, and keeping the nations in a constant state of reciprocal suspicion, irritation, and disquietude. It further believes that it is the duty of governments, in the interests of humanity and civilisation, and for the welfare of their own subjects, to enter into communication with each other, with a view to effect a mutual reduction of those armaments, which, far from being a security for peace, are a perpetual menace of war.

Mr. E. R. RUSSELL proposed, and Mr. HENRY LEE seconded, the following:—

That this conference has learned with satisfaction that it is the intention of Mr. Henry Richard, M.P., to propose a motion in the forthcoming Session of Parliament in favour of an international reduction of armaments, and the delegates and members present hereby resolve to do their utmost in their various localities, by public meeting and petitions, to support Mr. Richard in his proposal.

Mr. Councillor Smith (Liverpool), Dr. Whittle (Liverpool), and Mr. Thomas Halliday (miners' agent, Bolton), supported the motion, the last-mentioned gentleman urging that it was the Liberal party only that they could expect to carry out a policy of real peace. The motion having been carried, a vote of thanks to the chairman, proposed by Mr. W. S. Caine, and seconded by the Rev. S. Pearson, terminated the proceedings.

A public meeting was held in the same hall at night, and there was a large attendance.

Mr. WILLIAM RATHBONE, M.P., who presided, referred to the opinions held by Count Moltke and Prince Bismarck as to the deplorable consequences of the heavy armaments of Europe, the honourable member stating that he believed that the distress being experienced in Germany through the military yoke was even greater than what was being felt in Ireland. He next alluded to the advantages which had been derived by England in consequence of the policy of arbitration adopted by England and America with respect to the Alabama claim. Previous to that settlement we were in constant fear of war, and there was a feeling amongst even the most petty nations that they might insult England with impunity because we dared not go to war so long as America was ready to send out her fleets to prey upon our commerce. And any influence we may have had since in the affairs of Europe had been solely owing to the belief that we had settled affairs with America, and that, therefore, we were not so easily assailable or so weak as we were previously supposed to be. (Cheers.)

Mr. WILLIAM OULTON (Liverpool) proposed—

That the costly and continued rivalry in armaments among the European nations is a scandal to Christianity and civilisation, a danger to liberty and peace, as well as an intolerable drain upon the resources of the industrial classes; and, in the judgment of this meeting, statesmen are called upon to make an earnest and persistent effort to arrest this tremendous evil.

Mr. SAMUEL BOOTHROYD, Mayor of Southport, seconded the resolution.

Mr. HENRY RICHARD, M.P., said he wished to keep his proposal in favour of international arbitration apart from party politics, because this question was not one which concerned our party, but it concerned the whole human race. After showing the heavy cost at which the armaments of Europe were sustained, the hon. gentleman stated that there were millions of people in Europe always sunk in the very depth of pauperism; there were millions that were always struggling upon the verge of the abyss. Many of them lived in houses unfit for pigs, and were fed by scanty and unwholesome food, and fostered in ignorance and vice, whilst the money by which they might be raised and rescued was spent by their governments in building war ships to be displayed at the will of kings and emperors in order to execute their purposes of cupidity and ambition. (Loud cheers.)

The resolution was adopted.

OPEN-AIR MISSION.—On Monday evening the quarterly meeting of the members and friends of the Open-air Mission was held in the Mission Hall, Queen-square, Westminster. Mr. John MacGregor, the hon. sec., presided, and, in the name of the friends present and absent, presented Mr. Kirk, the late secretary, with a resolution of the committee, consequent upon his accepting the secretaryship of the Ragged School Union, also a valuable gold watch and writing-table, and £15 as a token of esteem. Afterwards, the Rev. Marcus Rainsford, minister of Belgrave Chapel, Belgrave-square, gave an address on the expulsion of an evil spirit, as recorded in the ninth chapter of Mark.

PROF. FAIRBAIRN'S "MUIR LECTURES" ON THE SCIENCE OF RELIGION.

BRAHMINISM.

DR. FAIRBAIRN, in his fourth lecture, which was delivered on the 14th inst., said the Vedic man did not, like the modern theist, distinguish God and nature, or identify them like the modern pantheist, but, like the beings of imagination, all compact, they saw life everywhere, and personalised it wherever seen. Nature was varied, and their gods were the same. The variety of nature did not break up their sense of its unity, and the variety of their deities did not introduce disharmony into their sense of the Divine. The manifold was in each case the natural. The material element, the idea of the Divine, was supplied by mind—the formal element, the names and modes and forms under which it was represented, came from nature. The Vedic men needed, as it were, a multitude of gods to articulate their idea of God; but without the idea there had been no articulation. The relation of those factors changed. The period during which the formal factor was most influential was spontaneous and creative; while the period during which the material factor was most active and independent was reflective and elaborative. The one corresponded with the early and middle Vedic period; the other with the late. In the former there was no system of the gods, no elaborated unity, no Zeus or Jupiter, whose will was supreme, and whom the others must obey. Dyau, Varuna, Indra, Agni, Soma, were all in turn praised as highest of the gods, yet without any sense of incongruity or consciousness of contradiction. But in the latter the systematising process began—there was a distinct endeavour to satisfy the intellect by construing and classifying the gods. The pre-eminent significance of the Rig Veda lay in this, that it exhibited both processes, enabled them to watch mind in the spontaneous and creative stage producing the gods, and in the reflective and elaborative stage construing their nature, and bringing unity out of multiplicity. In accomplishing the latter it worked an utter and absolute change in the former. In the middle Vedic period, the earlier Vedic beliefs lived, Varuna long retaining his pre-eminence, but under increasingly unfavourable conditions, which represented a change in the formal factor, produced a growth very different in kind and quality from the old. The people now lived in India, and the new nature powerfully affected their imaginations. Conflict and contact with men of a feebler race weakened their sense of brotherhood, and fostered a contempt for the blood, the manhood, the gods of the alien. Constant warfare tended to create a warrior class, and to transform the leader into the king. Under these new conditions various new deities were formed, the most eminent being Indra, Agni, Soma. Indra was a purely Indian deity, a warrior, fit god for the invading and belligerent Hindus. He was the most favoured god, had more hymns in his honour than any other Vedic deity. Agni, *ignis*, was the fire in heaven and on earth, the fire that befriended man, gladdened his heart and burned his sacrifice. Soma was the drink that was poured forth in sacrifice, the drink that exhilarated gods and men. These deities did not represent so high an order of conceptions as Aditi and the Adityas. Nature had hitherto been the great formal factor in mythology; now it came to be the instruments and symbols of worship. The circle of ideas thus introduced into the Vedic religion were ominous of change. Where sacerdotal ideas developed, ethical ideas perished, and where the priestly notion was the supreme God, the priest would soon be the supreme man. Glancing at the Vedic religion as a living and realised belief, Principal Fairbairn remarked that the Vedic men thought and spoke of their gods with refreshing simplicity; they strongly believed in the excellence of the golden rule, especially as applied to deity. They loved flocks and herds, and good pastures; they loved, too, happy homes, good wives, fair children, victory over their foes, and deliverance from their enemies; and what they loved they asked from the gods, and believed they got it; and as they got they gave, believing that the gods needed man as much as man needed the gods, and that to the liberal man Heaven was liberal with its gifts. The gods, however, did not love the man that loved sleep, and a sacrifice without faith they did not approve. Truth, too, the gods loved; without it, neither the hymn nor the libation could please. Moral purity, also, was necessary to religious service. In prayer power was believed to dwell. The Vedic men thus lived in faith and fellowship with the gods, their virtue based on their religion, duty realised by it. Their religion was no method of pleasing and propitiating a devil. Turning to the later Vedic period, the lecturer remarked that a new god now emerged which threatened to swallow up all the rest. This was Brihaspati or Brahmanapati, the Lord of Prayer. Two things quickened and guided the new creative tendency—the new physical and ethnical conditions and the progress of the speculative spirit. In the valley of the Ganges the Hindus now lived with a society rapidly losing its primitive form. They had made serfs of the people they had conquered; the men who had

won their battles had become a distinct order; so had the men who cultivated the fields and worked in the cities; and so, above all, had the men who had so well celebrated and sacrificed to the gods as to become the very deities of deity. But the new speculative was as mighty as the new social spirit. Man had begun to ask the inevitable questions—What am I? Whence came I?—and Nature, What is it? Whence came it? Now, the Hindu mind had not the ideas of creator and creation to start with. And so when the Hindu wished to find a cause, it was a cause, not only for nature, but also for the gods. The mysteries thus evoked awed the ancient Hindu mind, made it humble in the very hour of its sublimest daring. But thinkers arose who named the ultimate cause after the power that made and ruled the gods—Brahma—and the name worked like a potent and malignant spirit in the heart of their religion. Within the Vedic period there were forces at work transforming the ancient ethical religion into a severe and despotic sacerdotalism. Within the Brahmanic period these forces continued to operate with even increasing intensity. This process, which might be said to continue from the 11th to the 5th century B.C., might be presented under three distinct phases. To the first belonged the Brahmanas; to the second the Upanishads and the systems of philosophy; and to the third the Law Books, especially that of Manu. The Brahmanas, the creatures of sacerdotalism, were concerned mainly with the externals of religion. The Upanishads were full of theosophic and metaphysical dreams, speculations touching the basis and matter of religion, and what they began the systems of philosophy completed and concluded. The Law Books showed the sacerdotalism and the philosophy applied to society and the State. Throughout the whole process there was the sternest logical consistency—no shrinking from results, however dreadful. As to the action of these sacerdotal and speculative tendencies and ideas on society and the State, their logical result was the sovereignty of the priesthood. The royal and warrior caste loved power as well as the priestly, and never willingly parted with it. The priests, however, were the teachers of the people, alone had the right to teach; and the teacher of a people was their true king. They bound the State in the iron network of their ideas, made their own caste inviolable with all its accumulated rights; defined the place, limits, and obligations of the others. Sanctity was embodied in the Brahman. His law was the law of Heaven. Obedience to it was the condition of prosperity; disobedience in the least the condition of calamity. He was the counsellor of the king and the interpreter of the law. The castes articulated as it were the sacerdotal idea. It was used to enfranchise the priest, but to fetter the slave. In the constitution of society the Brahmanical were the creative and regnant ideas. They were the static forces that held and organised the Hindu State, the dynamic forces that had acted in the evolution of Hindu history. But there was to be a limit to their action. When the evolutionary forces were spent, the revolutionary forces began to operate. In what seemed the very moment of victory, when Hindu society was thoroughly Brahmanised, the Nemesis was born.

BUDDHISM.

Dr. Fairbairn, in his fifth lecture, on the 16th inst., remarked that Buddhism had of late excited more interest than any other ethnic religion. Much of this was due to a sudden increase of knowledge, much to the intrinsic worth and meaning of the religion, and much to its extraordinary affinities with some of the deepest characteristics and most active tendencies in the Western and modern mind. In the heart of the religion stood an exalted, beautiful, and benevolent personality, a seeker after truth and righteousness, touched by a large compassion for suffering in man and beast, burdened with a sense of the universal sorrow, possessed and governed by a desire to cure it. He was as it were an impersonation of the enthusiasm of humanity, willing to live or die for the good of man. The affinities with the Western and modern mind were most varied. They belonged to Buddhism both as a theory and as a discipline, and touched the extremes of religious thought and belief in the West. Monks and monasteries, nuns and convents, a celibate clergy, the worship of relics, and the custom of the tonsure, the practice of confession, the similar use of images or rosaries, of bells, candles, and incense, the existence of a hierarchy, and the practice of a species of canonisation, were points not simply of affinity, but of coincidence between Buddhism and one of the great Churches of Christendom that could not be altogether or in every case the result of accident. Then our modern pessimisms, our atheisms, our Agnosticism, Positivism, and Nihilism, were all systems that stood at one point or another in essential affinity with an element or elements in Buddhism. And those affinities witnessed to the spirit that lived in it; it could not touch us at so many points unless it had in a most awed and earnest spirit striven to reach and read the mysteries that were common to man. Buddhism ran back into a great personality, and the person was here creative—the author of a new, and,

in a measure, noble faith. The end of the sixth and beginning of the fifth century B.C. was probably the period of Buddha's activity. His birth-place was Kapilavastu, a city in the north-east of India. He was of royal descent, his father being chief or king of an Aryan clan that had penetrated well to the eastward, living on the fringe of the specially Brahmanised Hindus. As a young man he was thoughtful, touched with the shadow of human sorrow, saddened by the vanity of human life; pleasure could not please, love could not bind him; pomp was unable to dazzle his sense, or power to stir his ambition. The familiar story of his four encounters with age, disease, death, and renunciation was too artificial to be altogether real; yet it represented a reality—the temper of the young man's mind, and the forces that moved him. Considering that the ascetic who lived without care or concern in a calm untroubled by passion, unvisited by desire, was the alone happy and the alone wise, the prince renounced home and hopes, and sought the forest, to be the pupil of the sages who lived there. This was known to his people as the Great Renunciation, yet it was only a stage in his great quest after peace. He tried first one, then another sage, but they failed to enlighten him; their wisdom was to him not wise. Then he tried mortification; but it, too, failed; and, miserable, forsaken, he sat down under the Bo tree. There came to him, first, fierce temptation; home, love, power, all he had renounced rose to claim him for their own; but through the long day he resisted, and in the night came victory; he had found the truth; it had entered him, and he had become Buddha the enlightened. The meaning of this phrase was articulated in the four noble truths which summarised Buddhism. These were—(1.) The existence of sorrow; to live is to suffer. (2.) The cause of sorrow, desire. (3.) The cure of sorrow, which is to come by the suppression of desire. (4.) The way to the cure. To understand Buddha's relation to his time, it must be remembered that Brahminism was then reigning. The priests were the religion; their authority was built on the Vedas. Access to the gods was through them, and the gods existed for them. The gods were not willing helpers; their favour had to be purchased by oppressive sacrifices; they sustained no deep and true and tender relations to man; did not lighten his sorrows or sweeten the bitterness of his life. They had become, in short, a calamity rather than a blessing—good for the Brahman, good for rich and prosperous men who could bribe them, but good for none besides. The lecturer went on to state the problems of the Upanishads, which formed the theme of discussion in the forest schools, remarking that Buddha embraced neither of the current theories, though he borrowed from both, unifying what he borrowed by elements borrowed from his humane and ethical spirit; that his affinities were, in his notion of being mainly with the Sankhya; in his theory of knowing, mainly with the Vedanta; but the spirit which inspired and organised the system was altogether his own. Looking, then, at Buddhism in relation to Brahminism, he said the former did not derive, or profess to derive, its truth or authority or anything whatever from the ancient sacred books. It courageously made the esoteric doctrines exoteric; what was true for the sages to be true for all. It carried out into action with the most resolute consistency the idea that knowledge could, but sacrifice could not save. In loyalty to a great principle, in obedience to an intense and humane conviction, it broke with the traditions and institutions that had grown through the centuries into walls that built man out from the eternal, and the eternal out from man. It believed, like the Indian philosophical systems, that man needed salvation, and its purpose, like theirs, was to save him; but it went far beyond the region of speculation, and entered into actual and practical contact with reality. In order to accomplish its purpose, it spoke to the people in the language of the people, making no distinction between a sacred and a profane speech. It denied the authority of the Vedas, and allowed no place in its worship for the recitation and interpretation of the ancient hymns. In the denial of these the whole system based on them was denied; the old gods lost any reality that was yet believed to attach to them; sacrifice became superfluous, priesthood unnecessary, and the various means and modes it employed to promote intercourse between gods and men unmeaning and absurd. The caste system, while recognised as a social and civil fact, could have no place or function in a new society, which was a community of men made brothers by common beliefs. And the doctrine which thus annihilated the ancient religion, and abolished the society it created by abolishing the foundations on which it reposed, was a doctrine which acknowledged no deity, and owed the only authority it possessed to the person and words of man. So regarded, it stood forward a unique and wonderful fact in the history of human belief; yet the want of deity, which was to us a wonder, was to it a source of victorious power. To understand Buddhism on its positive side, the phases under which it must be presented were the metaphysical or doctrinal, the ethical and the political, or ecclesiastical and social. Taking up the first of these phases,

the lecturer remarked that of the four noble truths which formed the basis and summary of primitive Buddhism, three were distinctly metaphysical, the fourth ethical. The first was the existence of sorrow—to be was to suffer. This Buddhism taught as no other system taught; hence it had been named pessimism, and modern pessimistic systems had been compared with it. But two points of distinction emerged. As to the notion of being from which Buddha started, he accepted the world as it was—did not attempt to explain how it had come to be. He faced simply the facts of life, studied and interpreted them in the light of the common Hindu beliefs. Transmigration was to him a terrible fact. The soul was held in the iron grip of change, revolved ever in the dismal cycle of birth and death, rising now by merit to be a god, sinking now by demerit to be a devil. To the sensitive and generous soul of Buddha it seemed that life on such terms was a calamity; and should we say that he was wrong? Should we not rather say that he was the first of the Hindus to declare the truth that life on such terms was intolerable? Then, again, Buddha hated sorrow because he loved man; his aversion to existence was due to his pity for the existing, his sympathy with those who lived and suffered, and could not cease living, but were ever born with pain and died in pain, yet only to be born and die again. The state, then, from which man was to be saved was the being that was sorrow, the existence that was suffering. In illustration of this point, the lecturer proceeded to explain at some length Buddha's philosophical views as to man's relation to the universe. Buddha, he said, did not believe in God, but he believed in a law so absolute and universal that no man could break it, while every man was forced to administer it for his own behoof or to his own injury. What man did must bear fruit, and the fruit must be in kind the same as the seed sown. The merit here accumulated needed other and happier lives for its reward; the demerit needed darker and lower lives for its punishment. Law was inexorable, and when death dissolved one's state of being, another state was created, and that other the merited or earned state. It was here that Buddha broke absolutely with modern pessimism, and occupied a loftier and sublimer platform. His affinities were rather with stoicism or with Fichte in his highest moment of transcendental egoism. Yet, in Buddha's conception, there were elements sweeter, more reasonable, than in Fichte's or in stoicism. Man did not make, but he controlled the law. It held him, but his action determined its awards. It was altogether and only severe to the evil, and beneficent to the good; and the powers of good and evil lived in and with man. The salvation promised was Nirvana. As to the meaning of this phrase, there might be said to be three varieties of opinion, though each admitted of many modifications. First, that it meant rest, a state of calm beatitude; secondly, absolute or total annihilation; thirdly, the peaceful and resigned, or submissive state of mind utterly devoid of will or desire. The last seemed to be the true idea. Nirvana might be the home and state of a living man; but the end of the state was death; the man who had reached it returned no more. The lecturer confessed there was no idea more abhorrent to him than the idea of annihilation. With his idea of God, he simply could not believe it; with his idea of man and the possibilities that were in him, to entertain, or even to think of it as being entertained, would fill him with something like dismay, for it would be suggestive of a universe that had broken down in the hands of its maker and ruler. But this implied a very different standpoint from Buddha's. Let one occupy his, and all was changed. Imagine a universe without God, or with only a fateful Brahma, with no heart tender to sorrow, no will inflexible in righteousness, no energies clothed in soft yet strong, sweet yet mighty grace; imagine man within this universe, come into it, it mattered not how, doomed to wander round and round, possessed by sorrow in every form and cycle of being, deathless as the Wandering Jew, indestructible as the atom that changed ever, but ever endured, every change determined by acts of the soul performed in all unconsciousness as to their frightful issues—imagine a man so believing, living in a universe that was an illusion, where the only realities were himself, his sorrow, and the visions of infinite evil changes that haunted him; and could one deny that Nirvana, being without desire to be and the annihilation in which it terminated, might well seem the highest beatitude? That was the beatitude Buddha promised, and his word seemed to Hindu men the word of a glad and longed-for salvation.

The February number of the *Contemporary Review* will contain "Experimental Legislation and the Drink Traffic," by Prof. Stanley Jevons; "On the Pedigree of Man," by Dr. Radcliffe; "Agricultural Prospects in England, Canada, and the United States," by Mr. F. Peek; "The Truth about the Indian Famine of 1877-78," by Lieut.-Col. Osborne; "The First Murder and the Founding of the First City," by François Lenormant; "The Geography of Living Creatures," by Prof. Mivart; and "Some Forgotten Aspects of the Irish Question," by the Rev. M. MacColl.

FUNERAL OF THE MAYOR OF YORK.

The funeral of the late Lord Mayor of York, (Mr. Alderman T. S. Watkinson) took place on Thursday last, his remains being interred in the family vault in the York Cemetery. As a mark of respect to the deceased, the whole of the shops on the line of route and the majority of those in other parts of the city were closed during the ceremony. The hearse, which was draped in black cloth and festooned, bore on its sides and on the hampercloth the city arms. It was drawn by four horses draped in velvet and carrying head plumes, the leaders being led by men dressed in black coats, silk hats, buckskin breeches, and top boots. The use of a pall was dispensed with, and instead of the usual mourning coaches the chief mourners rode in well appointed carriages. The procession included besides the Lady Mayoress and other members of the deceased's family and household, the chief constable, the sheriff, and ex-sheriff, many of the aldermen, councillors and magistrates; Major General Willis, C.B., commanding northern district, several officers of his staff, and officers of York Volunteers; representatives of the Merchants' Company, the Guardians of York Union, the Highway Board, Chamber of Agriculture, Institute of Science and Literature, and York auxiliary of the United Kingdom Alliance; the pastor and deacons of Salem Chapel, the Council and members of the Liberal Club, &c. The cortege, which started from the Mansion House, arrived at Salem Chapel shortly before half-past eleven. On being taken from the hearse, the coffin, preceded by the sword and mace and the black rod, was slowly borne into the chapel, and as the principal mourners entered the building the whole congregation testified their respect to his lordship's memory and sympathy for his family by at once rising and remaining standing till they had taken their seats. The coffin was placed in the position assigned to it, and the sword and mace were placed cross-wise against the front of the pulpit, the bearers of the official insignia, with the black rod, taking places on each side. The Rev. Dr. Mellor, of Halifax, was the officiating minister, and there were also present the Rev. R. Bagnall, of Scarborough; the Rev. T. Morgan, Retford; and the Rev. J. Hunter, the pastor of the church. The service was opened by the singing of the hymn "O God, our help in ages past," and Dr. Mellor then proceeded with the burial service. A chant, taken from the words "Now is Christ risen from the dead," followed, after which Dr. Mellor delivered an appropriate address, in course of which he remarked:—"I do not design to expend one moment of your time and mine in personal allusions to the dead. I knew him as his guest for years, and I knew, also, the secrecy of his nature, and especially his recoil from any allusions to himself; and that which I knew to be a mark of the man while living I shall respect now that he is gone. But we cannot this morning withhold, and I am sure we shall not withhold, from the widow and from the surviving children the sympathy and prayers of our tenderest feelings and heart. It is a solemn thing to have a house broken up, as all of you know who have had to pass through that experience, and this morning is one of terrible loss to the widow, the children, and the surviving sisters. They go with us this day to the grave, a thing which I think is a wholesome custom, both for wives and children. I think it is well they should pay the last respect they feel to one who has been taken from them; and we will now pray that God, in His mercy, will uphold, sustain, and comfort them through the remainder of their life."

At the close of the address prayer was offered, and the service was concluded by the singing of the hymn commencing,

"Lowly and solemn be
Thy children's cry to Thee."

The coffin was then borne from the chapel to the hearse, and the procession slowly reformed, the "Dead March" in "Saul" being played upon the organ as the mourners and congregation left the building. The cortege proceeded by way of St. Saviourgate, Foss-gate, Walmgate, and the Cattle Market to the cemetery. Along the whole line of route there was a large assemblage of spectators, and in the cemetery and its approaches the crowd was of still greater proportions, several thousand persons being present. The ceremony here was brief. The coffin was lowered into the vault, and when the bereaved family had for the last time gathered round, the Rev. Dr. Mellor offered up a short but impressive prayer. Silently the mourners then withdrew, the assembly slowly dispersed, and the body of the late Lord Mayor was thus left in its last resting-place amidst a widespread feeling of regret.

The *York Herald* says: "His lordship was associated with several of the public bodies of the city, all of which sent representatives to the funeral, and apart from the homage which many felt it their duty to pay to the office of chief magistrate, a great number of the leading inhabitants of the city and neighbourhood attended in order to pay their last tribute of respect to the memory of a man they esteemed, not only for his personal worth, but for the efforts he had made to promote the

welfare of his native city. Hence the funeral assumed very large dimensions, and in respect to the number of people who attended, and the various bodies represented was probably the greatest funeral procession that was ever seen in York."

On Sunday morning the Rev. John Hunter preached a special sermon in Salem Chapel, York, on the event. There was a large congregation, which included the Lady Mayoress and family, the sisters and other relatives of the deceased, the Sheriff (Mr. Empson), the ex-Sheriff (Mr. Valey), Mr. Alderman Bellerby, and other well-known gentlemen. Mr. Hunter preached from John xi. 5. He said it was scarcely possible that their minds should not revert that morning to the deeply solemn and impressive service which was conducted within those walls on the previous Thursday, and which would be long remembered by all who shared in it. For some it was a service of sorrow over the loss of a husband, a father, a brother, a personal friend, an active and earnest fellow-worker for the public good. For the majority of the congregation who gathered there, and the many thousands of spectators who lined the streets of the city, it was a fitting tribute of respect to one who, at the time of his death, occupied the distinguished position of chief magistrate of the city, and whose removal touched all hearts with surprise. Let them not miss the lesson of the event; it was a call to realise their responsibilities to the community of which they formed a part, and to be faithful to every public duty; it was an admonition to work while it is called day. That morning he wished to speak the words of help and comfort, and had, therefore, chosen as his text a familiar narrative into which was compressed a very large amount of Christian teaching on the problems of life and death, and which might be very suggestive on that occasion as a guide to their meditations. In the first place, they learnt from the narrative the inevitableness of death. Yet common as death is, it always came upon us with a shock of surprise. What was the commonplace in regard to humanity as a whole ceased to be commonplace when it became a reality in our own experience. Secondly, the events of our lives were ordered by infinite wisdom and goodness. Behind all second causes in the natural order of events, in the laws of life and death which work out for us such sorrow and loss, there was the acting presence and hand of God. Thirdly, the text spoke of the natural termination of life as sleep. Just as there was positive pleasure in sleep which attracted the tired man, so there was pleasure in death for the weary soul. In contemplating death men might fear it, but when it came it usually found us tired and ready. He wished he could hear less about the terror and gloom of death, and that there was a better understanding as to what was meant when death was thus called sleep. Fourthly, as to the power of death to awaken sympathy. It was not the least of the facts which graciously affected our life and tended to soften its hardness. The sorrow that sprang from loss drew us in the bonds of our common nature nearer to God, and made us more reverent and tender towards one another. Our jealousies and animosities ceased for a time to breathe, and we felt that life was too short for such things. Fifthly, the Divine mission of sorrow and suffering. When we remembered what our sorrows had done for us, and that they had roused us from a state of moral insensibility, disclosed heights and depths in our nature we had never known before, breathed finer sympathies into our being, made us realise the solemn and everlasting ends of life, then we looked at these sorrows differently and gave them a brighter and more Christian interpretation. Sixthly, we must not allow any grief to absorb all our energies. If we suffered, we must also live and do. Our affection for the dead would not release us from our duty to the living. Seventhly, the sympathy of God with man in his sorrow. To the hearts and consciences of men Christ was assuredly God manifest in the flesh. His love and pity and sympathy were to men the love and pity and sympathy of the Eternal. Lastly, we learnt from the narrative that, partaking of Christ's life, we partook of His resurrection. Then there was no reality in death; only more life, and fuller. No man believed in death when his soul was filled with spiritual life. A life lived in fellowship with God converted the tragedy of decay into a glorious prophecy full of infinite suggestion of heaven and God.

THE Rev. George Drury, of Claydon and Akenham, has once more been appealing to the law of which he never seems to have had enough. This time his action is brought against one of his own churchwardens, Mr. Rose, a gardener of Claydon—not for libel, but for £12 10s. for rent of glebe land; and although Mr. Rose pleaded that he had a counter claim of far more than that sum for repairs done to the church, this amiable rector of "Akenham Burial Scandal" fame refused to listen, and would only demand, "Pay me that thou owest," or take the consequences. Mr. Rose reminded him of his poor and bad crops off the glebe last year, but promised that if time were given for his pigs to grow, so that he could sell them, he would pay all. The Judge could only order Rose to meet the demand somehow, and then sue for his outlay on the church. The report in the local papers reads wonderfully like a paraphrase of the narrative of the Unmerciful Servant recorded in Matthew xviii.

ELECTION INTELLIGENCE.

BARNSTAPLE.—Sir Robert Carden, having spent ten days in making an acquaintance with some of the electors of Barnstaple, has issued an address thanking those whom he has seen for their promised support. It is stated that the Tories have "relations" with over thirty public-houses in the town.

AYLESBURY.—There was a luncheon in this town on Thursday to introduce Mr. G. W. E. Russell as second Liberal candidate for representation of the borough. Mr. A. Tindal presided. Sir H. Verney gave the toast of the House of Commons. Mr. Russell said he had, in his printed address, declared himself in favour of civil liberty and religious equality. His venerable uncle, the late Earl Russell, had fought the battle of religious liberty. A large meeting was held in the evening.

EAST SUSSEX.—It is stated that Lord Clifton, the heir to the Earldom of Darnley, has consented to come forward as a Liberal candidate for East Sussex. His lordship recently declined to stand for Rochester in the Conservative interest. The Earl of Darnley, Lord Clifton's father, is a staunch Conservative.

WOLVERHAMPTON.—On Thursday there was a meeting of the Four Hundred of the Liberal Association of Wolverhampton. Mr. H. H. Fowler, the candidate selected to stand with Mr. Villiers at the next election, presided, and his candidature was supported with great enthusiasm.

BERKSHIRE.—A passage in Mr. Walter's speech at Newbury last night is, in some quarters, accepted as an indication that he intends to contest the next election as an avowed Conservative. The breach between him and the Liberals of the constituency is clearly irreparable, and, if he gets in at all, it will be mainly by the help of Tory votes, though it is hardly likely the party would consent to sacrifice one of the other two members, as they would have to do if they adopted Mr. Walter, their strength not being sufficient to carry three, if, indeed, it is equal to the task of returning two.

NORTH LANCASHIRE.—At the Liberal demonstration on Friday at Blackpool, Mr. Fell, J.P., one of the principal members of the North Lancashire Election Committee, said although Lord Derby at the coming election would not be able to exercise active influence in the politics of the division, owing to the fact of his brother being prominently identified with the present Administration, they would gain immensely, especially in that district, where he was a large landowner, by his peaceful neutrality. The position his lordship would thus assume would be an enormous gain to the Liberal Party. It would be no wild assertion to state that the Liberal Party, at the present moment, possessed a considerable majority. For the efficient maintenance of the registration in the division they were in a large measure indebted to the generosity, amongst others, of the Duke of Devonshire.

MANCHESTER NONCONFORMIST COLLEGES' TEMPERANCE UNION.—The first annual meeting of the Nonconformist Colleges' Total Abstinence Union was held in the Assembly Hall of the Lancashire Independent College, Whalley Range, Manchester, on Tuesday evening, January 20. Mr. Benjamin Whitworth, M.P., presided. From the report read we learn that in January last there were 88 students in the three colleges comprising the Union. Of that number 71 were total abstainers, and 68 of those were enrolled as members of the Union. At this time 94 students were being educated in the three colleges. In the Lancashire Independent College there were 60 students, 47 of whom were abstainers, and 42 members of the Union. In the Baptist College there were 17 students, all of whom were abstainers, and 14 were connected with the Union. In the Methodist Free Church College there were 17 students, all members of the Union, making a total of 94 students, of whom 81 were abstainers, and 73 members of the Union. During last session an honorary list was opened in connection with the Union for the purpose of retaining the sympathy and support of the members when they entered the ministry. Twelve of last year's members were now pastors of churches, in different parts of this country, and ten retained their connection with the Union through the honorary list. The two lists together made up a roll of 83. Among the speakers were the Rev. Professor Marshall, M.A., of the Baptist College; S. Woodcock, Esq., M.D.; the Rev. Robert Craig, M.A.; and the Rev. Caleb Scott, LL.B., Principal of the Lancashire Independent College.

A CHANGE has been made in the old and very respectable firm of William Collins, Sons, and Co., publishers and wholesale export manufacturing stationers, having branches in London, Edinburgh, and Sydney, and of which the present Lord Provost of Glasgow is senior partner. A new company has been formed under the Companies' Act, which will trade as William Collins, Sons, and Co., Limited. The London branch of the business will be carried on under the management of Mr. Penman, who has for many years been connected with it.

EPITOME OF NEWS.

DOMESTIC.

The Marchioness of Lorne, on Thursday afternoon, embarked on board the steamer *Sarmatian* for her voyage across the Atlantic.

It is reported that the Prince of Wales and a select company will leave early in February on a cruise in the Prince's yacht *Formosa*. His Royal Highness and party will proceed to Nice for the regatta there, which takes place in March, and will probably be absent from England for about a month or six weeks.

It is said to be the intention of the Queen to confer upon General Roberts the Cross of the Star of India, in recognition of his victory at Sherpur. The *Court Journal* says the lucky commander is to be made a peer.

A Cabinet Council was held on Saturday at the Prime Minister's official residence in Downing-street, all the members being present, except the Marquis of Salisbury and Lord John Manners—the Foreign Minister being laid aside by an attack of bronchitis, the Postmaster-General by a hunting accident.

The Duke and Duchess of Edinburgh have returned from Cannes, and will remain in Paris a few days.

Earl Granville and the Marquis of Hartington, the leaders of Her Majesty's Opposition, have issued the usual circulars to their supporters in the two Houses of Parliament respectively, requesting them to be in their places on the 5th proximo.

The Earl of Beaconsfield has issued invitations for a full dress Parliamentary dinner on Wednesday next, the eve of the meeting of Parliament, to a large party of Conservative peers.

The *Daily News* understands that the negotiations between the Home Office and the metropolitan water companies have made considerable progress, and that in more than one instance the sum proposed to be given as compensation has been fixed.

The same paper states that Her Majesty's Government will this Session bring in a Bill assimilating the law of succession to real estate in cases of intestacy to that which now regulates the distribution of personal property, and giving to tenants for life the power of full owners for purposes of selling and granting leases.

The next Navy Estimates will show a very considerable reduction as compared with those of last year. The various dockyard officials have been requested, in making their demands, to observe the greatest economy, and the amount to be allowed for permanent works at the dockyards will be less than it has been for many years. No fresh hands are to be entered at the dockyards for the present.

Arrangements are being made by the Farmers' Alliance to continue the agitation against the restrictions that hamper agriculture. On February 14th a meeting will be held at Norwich; and it is also proposed to hold meetings shortly at Burton-on-Trent, Reading, Spalding, York or Wakefield, Bury St. Edmunds, Winchester, Lewes, Salisbury, and Newark-on-Trent. At the Lincolnshire meeting the Marquis of Huntly has consented to preside.

Mr. Allport has resigned his position as manager of the Midland Railway. The *Sheffield Independent* says that in due course Mr. Allport will accept a seat at the directorate of the Midland Railway Company under circumstances which will enable him to give the benefit of his counsel and experience to the concern, the gigantic proportions and material prosperity of which are so largely attributable to his zeal and foresight.

The sudden death at Nice is announced of Lady Waterlow, wife of Sir Sydney Waterlow, Bart., M.P. The deceased lady was in the fifty-seventh year of her age.

Mr. Clare Read, M.P., addressing a meeting of his constituents at Diss, gave an amusing account of his American experiences. He said that education seemed to make the lower classes there very saucy; that game was preserved in many States; that land monopolists existed; that Sunday closing was a delusion; that, notwithstanding what Mr. Bright said, bishops were to be met with; that the ballot was not secret; and that there was less likelihood of the adoption of free trade by America than he had thought. Much as he admired America, he liked England best.

On Friday while an express train was approaching Kilmarnock at full speed, the door of a carriage flew open, and Madeline Bell, six years of age, fell out upon the ballast between the two lines of rails. The train was stopped, and search made for the girl, who was found almost uninjured. The only wounds were a cut on the temple and on one of the legs.

The frost in London again became severe on Sunday, the temperature gradually falling through the day, and last night the cold was intense. The minima registered by Mr. Steward were 9 deg. of frost in the Strand, 17 deg. at Wimbledon, and 23 deg. at New Cross.

The following trade report from Birmingham gives very good evidence of the revival, its nature and extent:—Business continues to improve, chiefly in the heavy branches, which are influenced to a great extent by the American demand. Home orders for all descriptions of hardwares are restricted; but Canada, India, the Cape, and South America

are sending in fair intents of galvanised iron, tubes, axles, screws, &c. Trade with the Continent is quiet, and the revival of the Australian markets progresses slowly. Several additional advances are notified this week, including one of 40 per cent. in iron and wood screws, 20 per cent. in certain classes of tinware, and 1s. per cwt. in foundry goods. In the home trade business is quiet.

The will of Mr. Peter Bunnell, late of Beckenham-road, Penge, was proved on the 2nd inst., the personal estate being sworn under £60,000. The testator bequeaths to his wife £500 and an annuity of £300 for life; to the London Missionary Society, £200; to the Society for British Missions, £100; to Cheshunt College, £50; to the Christian Instruction Society and the New Orphan Asylum, Redham, near Croydon, 19 guineas each; and legacies to his daughter, sister, nephews, and nieces. The residue of his real and personal estate is to be held upon trust for his daughter, Mary Elizabeth Bunnell for life, then for her children, if any, and in default of children to the children of his sister, Mrs. Hannah May, and his late sisters, Mrs. Mary Lewis and Mrs. Elizabeth Lewis.

It is stated that the Corporation propose removing the Temple Bar to a site in Epping Forest.

A licensed victualler made application to a London magistrate to commit his wife to a home as an habitual drunkard; she had been drinking for twelve years, had almost ruined him, and all but killed herself. As, however, she declined to go into a home, the magistrate said he could not send her there.

The emigration returns for last year show that 4,678 persons, in excess of the number for the previous year, left the Mersey during 1879.

The London Financial Association have issued a notice to the effect that they are prepared to let on lease, from 5th of May next, or to sell the Alexandra Palace and Park and outbuildings, with the surrounding land.

Messrs. Cook and Son have projected a cheap excursion to the Carnival at Rome, the journey there and back, including halts at Turin, Genoa, Pisa, and Florence, being accomplished for £5 10s. The excursion leaves London next Saturday, the 31st inst. The party are allowed six clear days in Rome, returning via Florence, where a day's stay is permitted on the 12th February.

The subscribers to the City of Glasgow Bank Fund met yesterday. It was stated that the subscriptions amounted to £296,000. There were 1,602 shareholders and trustees, of whom 711 applied for relief. £9000 had been given in annuities, £93,000 in donations, and £90,000 in loans.

At a meeting of the Statistical Society on Tuesday, Mr. G. Phillips Bevan read a paper on the strikes of the last ten years, the aggregate of which is 2352. Nine out of ten sprang either from demands for increased wages or resistance to a reduction. Many a strike lasted the best part of a year, with the result that the men had gone back on less than the original terms. He held the trade-unions responsible for this waste of industrial power. Mr. Bevan advocated the formation of district councils, as in France and Belgium, for the settlement of trade disputes.

A terrible mining disaster occurred on Wednesday morning at the Lyeoett colliery, situate between Crewe and Newcastle-under-Lyme. Soon after the men composing the day-shift, about 70 in number, went down to work, a great explosion was heard above ground. As quickly as possible a descent was made into the pit, and the awful extent of the catastrophe was soon ascertained. The workings were strewn with the mutilated dead and dying, and some portions of the pit were on fire. A few of the poor fellows were brought up still breathing, but they were so fearfully injured that most of them died soon afterwards. It is feared that not more than four will recover. The survivors cannot explain the cause of the explosion. The pit is a fiery one; and eight men were killed in it by an explosion a few months ago. Among the killed are the manager of the colliery (Mr. Greener) and his son. On Friday the Queen telegraphed for details. Strangely enough accounts differ as to the number of bodies brought up, some making the total 66, while the officials know only of 63.

Mr. Justice Grove complained on Thursday, at the Anglesea Assizes, of being despatched to North Wales on a "fool's errand." The entire business he found to perform was limited to the trial of a farm labourer, who was convicted of a common assault and sentenced to eight months' hard labour. The Judge remarked that "this was the third county he had visited on the North Wales Circuit, and found literally nothing to do. In Montgomeryshire there was one cause, in Merionethshire nothing, and in Anglesea this single prisoner. Seeing the pressure in the London courts, something should be done to spare judges the waste of time in travelling about the country doing nothing but to address grand juries and to be looked at."

FOREIGN.

Both the French Chambers met on Saturday. In the Senate the Duc de Broglie spoke in a crowded House against the Bill by which the religious element would be excluded from the Superior Council on Educa-

tion. He asked the Senate to reject the Bill, which he described as a first step in the path of revolutionary fanaticism. The debate was adjourned. The Chamber of Deputies discussed the Public Meeting Bill, or rather, three Bills—one introduced by the Government, a second by the Committee, and the third by M. Louis Blanc; this last proposing the repeal, pure and simple, of all laws fettering the right of meeting and forming associations, whereas the others insist on notice being given to the authorities and on police regulations. M. Louis Blanc spoke at some length in favour of the unrestricted right of public meeting. The debate will be continued to-day. Towards the close of the sitting a "scene" occurred between M. Gambetta and M. Cunéo d'Ornano, a young Bonapartist deputy, which ended in a vote of censure being passed upon the latter.

At a Free Trade meeting at the Grand Hotel, Paris, on Thursday, it was resolved:—"That the meeting energetically calls for a renewal of the treaties and the lowering of the duties in the Conventional Tariff of 1860; moreover, it protests against any augmentation of those duties in the general tariff about to be established."

The Bill for the gradual abolition of slavery in Cuba was adopted by the Spanish Cortes on Wednesday by a very large majority.

The Italian Senate concluded on Saturday the debate on the Grist Bill by adopting, by 125 to 83, a resolution recommending the postponement of the discussion of the Bill until the tax can be abolished without prejudice to the finances. The Ministry consider this as equivalent to the rejection of the measure, and Parliament has been prorogued. The Grist Tax Abolition Bill will be reintroduced on the first day of next session, in February. The King answers the opponents of the contemplated scheme for passing the measure by saying that the abolition of the tax is necessary for the pacification of the country, and that the Ministers are responsible, under the Constitution, for the step they propose. New senators will probably be created.

Mr. H. M. Stanley, the well-known African explorer, has established a Belgian trading station on the Congo.

We learn from Nisch that Prince Milan intends going to St. Petersburg to take part in the festivities in celebration of the Czar's accession to the throne.

The *Agence Russe* says that the statement of the Russian Government having addressed a note to the Cabinets of Vienna and Berlin, respecting the withdrawal of Russian troops from Poland, was a pure invention from beginning to end.

The *Standard* hears that information has been received at the Foreign Office of a satisfactory combination of armed forces of England and Portugal in the suppression of the slave trade in the Mozambique Channel. Her Majesty's ship *Vestal* has sent her boats to prevent the approach of dhows to the Umpezi, while the Portuguese troops have been engaged in checking the land transport.

The Vienna correspondent of the *Daily Telegraph* says that the representative of "a foreign Power notoriously on the most friendly terms with Austro-Hungary" has, within the past few days, verbally communicated with the Italian Cabinet on the subject of the marked hostility shown by Italy towards Austria, and has warned the Italian Minister of what would be the inevitable consequences of an Austro-Italian war.

A *Standard* telegram from Constantinople states that terrible distress and mortality prevail at Adrianople, especially amongst the refugees. Fifteen of these were found dead of hunger in one day. In the mouths of the corpses were pieces of wood, with which the unfortunate persons had endeavoured to satisfy their hunger. The famine at Van and Bayazid increases. There are 7,000 refugees at Philippopolis, and the consuls can only relieve a third of this number. The distress in the neighbouring villages to Philippopolis also is beyond consular power to relieve.

A Constantinople telegram says that the news from Mukhtar Pasha becomes serious. The Albanian chiefs have decided to resist the Montenegrins to the utmost. The camp of Ali Pasha, at Gusinje, is continually increased by volunteers. Mukhtar Pasha fears to use force, lest the soldiers should join with the Albanians. Fresh troops have been sent from Salonica.

A telegram from Constantinople, quoted by the Vienna correspondent of the *Telegraph*, announces the rupture of negotiations between the Porte and Greece to be imminent.

A telegram from St. Petersburg states that Austro-Hungary has agreed with England and France for joint representations to be made to the Porte respecting the speedy and full execution of the provisions of the Berlin Treaty regarding Montenegro and Greece, and also upon the necessity of carrying out the reforms. Should the Porte prove intractable, the above-mentioned Powers have agreed, it is said, upon further joint action. It is also stated that Germany, Italy, and Russia will act with the rest of Europe.

Sir Henry Layard has telegraphed to Lord Salisbury that help is urgently needed in Mosul, where the people are reduced by want to sell their children.

A belief extensively prevails in the United States that General Grant intends to again become a candidate for the Presidential chair.

"Anti-Third Term Clubs" are being organized in several parts of the Union.

The *New York Tribune* says that journals advocating Canadian independence will soon appear simultaneously in Toronto, London, and Montreal.

Mr. John Morley's "Life of Cobden" will not be published till the spring.

Mr. Gladstone will contribute to the February number of the *Nineteenth Century* an article discussing the respective influences of railways and Free Trade upon the growth of commerce.

The "Educational Year Book for 1880," which will be published this week by Messrs. Cassell and Co., has this year been enlarged in order to make room for such topics as female education, professional and technical education, &c. Additional matter has also been introduced into those sections which deal with middle-class schools, the universities, local examinations, &c.

Some intention is entertained by Mr. Sims Reeves of retiring from the profession which he has so long adorned. A rather liberal offer has been set before him by an enterprising musical speculator. The gentleman in question proposes to give the eminent tenor £10,000 for a series of farewell performances to take place in various parts of England.

"Ben changes the Motto," a political brochure, by the author of "Ginx's Baby," with illustrations by Linley Sambourne, is to make its appearance, it is said, at the end of the month.

The sixth and concluding volume of Professor Masson's "Life of Milton" will shortly be published by Messrs. Macmillan and Co. The forthcoming book on the East, by the Marquis of Bath, "Bulgaria and the Bulgarians," will be issued by the same firm.

Messrs. Longman and Co. announce as in preparation the third volume of Mr. Spencer Walpole's "History of England from 1815," the fourth volume of the "Life of Napoleon III." by Mr. Blanchard Jerrold, completing the work; and "Lectures on German Thought," delivered at the Royal Institution last year by Karl Hillebrand. Another interesting announcement of the same house is "A Cavalier's Note Book," being the jottings of William Blundell, Esq., of Crosby, Lancashire, who was a captain in the Royalist Army of 1642. The book is edited, with an Introduction, by the Rev. T. E. Gibson. A sixth edition, thoroughly revised, is promised of Professor Tyndall's "Heat, a Mode of Motion." Mr. Freeman's "Historical Geography of Europe," with many maps, is also in the press.

Mr. Murray announces as nearly ready the second volume, completing the work, of the "Dictionary of Christian Antiquities," edited by Dr. Smith and Archdeacon Cheetham; the second volume of the "Dictionary of Christian Biography," edited by Dr. Smith and Mr. Wace; "Unbeaten tracks in Japan," in two volumes, by Isabella Bird; the "Life of St. John the Divine," in two volumes, by the Bishop of Derry; "Memoirs of the Duke of Saldanha," in two volumes, by the Comte de Carnota; "The Manifest Witness for Christ," being the Boyle Lectures of Canon Barry; "Ilios, the city and country of the Trojans," by Dr. Schliemann; "Japan," by Mr. E. J. Reed, M.P., giving an account of his recent visit; a "Commentary on the Apocrypha," in two volumes, by bishops and clergy of the Anglican Church, uniform with the "Speaker's Commentary"; a "Handbook to the Mediterranean," by Col. R. L. Playfair; and a new volume of Murray's "Students' Manuals"—a "History of Modern Europe, brought down to the Treaty of Berlin in 1878."

ANNEXATION OF A PACIFIC ISLAND.—The Fiji correspondent of the *Sydney Morning Herald* writes:—"His excellency Sir A. H. Gordon, in his capacity of High Commissioner, received a deputation from the three Rotumah chiefs, who recently arrived in Levuka on a mission to Fiji with reference to the annexation of their beautiful little island, which they are desirous should be effected. After having listened with great attention to the offer of annexation as submitted by the chiefs, His Excellency made the following reply:—'Chiefs of Rotumah,—It gives me pleasure to bid you welcome to Fiji. Your petition to the Queen has already been forwarded to Her Majesty, and I have recommended that its prayer should be complied with. Whether it is so or not it will be for the Queen in her wisdom to determine. Meanwhile, and until Her Majesty's pleasure be known, I am willing, so far as I can do so, to accede to your wishes, and will send an officer of my Government, a relative of my own, to live among you and advise you.' The chiefs begged his Excellency's acceptance of a few mats of their own country's manufacture. They knew his Excellency had no need of such articles, and they were almost ashamed to present them, but they desired they might be accepted as a goodwill offering—as something from Rotumah. They had come to no hasty decision in offering their country to Great Britain; their fathers had desired it before them, and it had been long talked of by the Rotumah people, and now they were anxious to complete what their fathers had commenced."

GLEANINGS.

THE RIGHT MAN IN THE RIGHT PLACE.—Scene: Grocer's shop in Scotch town: enter Bailie Smith, who is a publican, and who solicits a renewal of the grocer's suffrage for his return to the Town Council. Grocer, shaking his head: "Ah, na, na, Bailie, I'll never put a man on the bench that should be at the bar!"

In a recent number of *Les Mondes* it is stated that the gum of the *Euphorbiaceae* of Natal, if dissolved in alcohol and applied to metallic objects, preserves them from the action of sea and brackish waters. It is also said to preserve articles of wood from the ravages of the white ants.

The so-called "grand" season of opera has still a tendency to diminish in length if not in importance. It is said that Covent-garden Theatre will not be open this year until Tuesday, April 13, and Her Majesty's until Saturday, May 8. In the days of Lumley the opera season generally commenced in February, or, at the latest, in the first week in March.

REPENTANCE.—Sunday-school teacher, who is trying to explain the meaning of repentance: "Suppose a bad boy were to steal an orange, and his good mother should catch him with it, and take him by the hand gently, and tell him how wicked it was, and how very, very grieved she was; don't you think now that the little boy ought to feel sorry?" Scholar: "Yessum." Teacher: "And why, Marmaduke?" Scholar: "'Cause he hadn't et the orange befo' his ma catch him and tuk it away fum him."

THE NEW POSTAGE STAMP.—Many objections are being taken to the new postage stamp. Some fault-finders say the colour is too dim, and others that the portrait of the Queen makes Her Majesty too youthful. Mr. Maidon, London, has discovered another flaw, and this is in the design. He considers "the coronet is wrong, heraldically speaking. Since Henry V., crosses patties and fleur de lys have alternated in the Royal crown, not crosses and nondescript ornaments. The fault exists in other stamps by the same makers."

SHOPPING.—A well-dressed lady called at a carpet warehouse and asked to look at some carpets. The goods were shown, every pattern in the shop being spread out for examination. After looking at everything about the place, and driving some very close bargains in the matter of price, the lady selected a carpet for each room in her house, running up a bill which filled the courteous salesman's heart with joy. When all were completed, he asked where the carpets were to be sent. The lady replied, without hesitation, that she would call and let him know. "You see," she added, "my husband has just bought a piece of ground, and talks of soon building a house on it. If he does, you know, I shall want some new carpets, and then I will call and order them."

EZEKIEL HAYES AND HIS CHEESE.—Ezekiel Hayes, the great-grandfather of the President of the United States, was a successful mechanic in Connecticut, and kept a number of apprentices. It is said that sometimes, like apprentices in all ages, they felt that they had long work and short rations. At one time a new cheese was put on the table whole. It stood uncut for a day or two, Hayes saying at each meal, "That is a nice-looking cheese. It is a pity to cut it!" The boys thought this was growing rather monotonous, and planned how to show their sentiments. So one day, when the blacksmith had got a bar of iron nicely heated, and laid it across the anvil to be cut into proper lengths, the boys stood ready, with chisels and sledges, to cut it off, but no hand was raised. Hayes asked why they did not "strike." One of them replied, "That is such a nice bar of iron; it would be a pity to cut it." Hayes quickly saw the point, and shouted, with a laugh, "Strike, boys, strike; the cheese shall be cut!"

WHAT TO EAT AT BREAKFAST.—The last number of the *Sanitary Record* contains the first of a series of articles by Mr. Ernest Hart on "The Hygiene of Food." It relates to the breakfast table. He would like to see the teapot abolished from the breakfast table, as he believes tea to be a drink utterly unsuited for an early morning meal, and one which has only come into general use because it is the easiest sort of hot infusion which bad cooks, careless housewives, and thoughtless mothers can prepare. Tea is an "aliment of physical economy"—using that word in its physiological sense. So far as the alkaloid of tea has a physiological effect in the small quantity in which we get it at breakfast it is a nerve stimulant, a property which does not indicate it as a breakfast drink, and which is not what is looked for in the morning. Breakfast should be digestible, warm, abundant, unexciting, nourishing. Bread and butter and hot cocoa make a very good breakfast for working people, but not perhaps the cheapest they can get or the handiest. For the working man, for the poor man, and for every day use, Mr. Hart doubts whether anything has yet been produced in any country of the world which is equal to the English household bread. But wheat is a costly cereal, and it is not the most nourishing, nor does it lend itself well to those pleasant, wholesome, nutritious, and comforting forms of food known as porridges,

which do form the staple breakfast throughout Scotland, and throughout the vast American Continent which is now peopled with English, Scotch, and Irishmen. There is no reason, he says, why oatmeal should cost nearly twice as much in London as it does in Edinburgh, or why porridge, which is the perfection of a breakfast luxury, should be so rarely seen on London tables. Hominy porridge is the staple breakfast of the American Continent, and for young people, for dyspeptics, and for working people, it is the only food. Hominy is nothing else than a fine kind of Indian corn, ground largely and roughly like Scotch oatmeal; and the way to make the porridge is to soak it in cold water all night, and to boil it for half-an-hour in the morning, stirring it frequently to prevent it from burning. It is eaten with milk and sugar, or with skim milk and treacle, and the writer is of opinion that it requires only to be fashionable in this country in order to become universal, and to be as popular in the palace as in the peasant's cottage.

News of the Churches.

CONGREGATIONAL.

—The Rev. W. B. Joseph, of Rusbom, has become the pastor of the church at Colwyn Bay.

—The Rev. J. Mountain, of London, has just concluded a successful fortnight's mission in the hall at George-town, near Dumfries.

—The Rev. F. Sydney Morris (late of Heaton Moor Congregational Church), has undertaken for twelve months the pastorate of the Free Christian Church at Whitechurch.

—The income from pews for the coming year at Plymouth Church, Brooklyn (Rev. H. W. Beecher), was estimated after the recent sale to amount to upwards of £8,000.

—The Rev. Dr. Allen will deliver the Merchants' Lecture every Tuesday during the month of February, at the King's Weigh House Chapel. The subject on Tuesday next is "Personality."

—The Rev. J. Baldwin Brown, B.A., has consented to preach the annual sermon (at Great George-street Chapel, Liverpool), of the North Wales English Congregational Union, on Monday, March 22nd.

—The Hon. Abner Hazeltine died in Jamestown, New York, recently, aged 86. He had been a member of Congress and of the State Legislature, and a Judge; he was a deacon of the Congregational Church from its organisation.

—Alderman Griffiths, who has for seven years filled the office of Sunday-school superintendent at Chapel-street, Southport, was on the 22nd inst. presented with an address and some volumes of standard works in recognition of his services.

—The deacons of the church at Smethwick, near Birmingham, with the assistance of an anonymous friend, have contributed ten guineas to enable their pastor, the Rev. S. Lambick, to become a member of the Pastors' Retiring Fund.

—Mr. D. J. Fawcett, who has for six years presided at the harmonium at Fetter-lane Chapel, was, on the 20th inst., on his resignation of that office, presented with a handsome silver *epergne*, as a mark of the esteem in which he is held.

—The Rev. E. Goodison, who for nearly two years has been associated with the late Rev. H. Cresswell, as minister of Guildhall-street, Canterbury, has accepted the unanimous invitation of the church and congregation to the sole pastorate.

—The Rev. J. Brierley, B.A., in consequence of ill-health, has resigned the pastorate of the church at Leytonstone, with the intention of taking a year's rest from pastoral work. We understand that he leaves for Switzerland on the 3rd proximo.

—Special services were held on the 23rd and 22nd inst. in the churches at Flint, Greenfield, and Mostyn, conducted by the Revs. H. J. Hafler (Wrexham), and D. B. Hooke (Mold), in connection with the North Wales English Congregational Union. They were well attended.

—The reports read at the annual meeting of Whitefield Tabernacle, City-road (Rev. John Morgan, pastor), showed that though this church had felt the general depression, it had, nevertheless, held its own, and made some progress. Thirty new members had joined the fellowship.

—An erroneous and absurd statement has been published by the *Daily Telegraph*, to the effect that the ex-Premier will himself preside at the lecture which is to be delivered by the Rev. J. Guinness Rogers at Bishopsgate Chapel, on Monday next—subject: "The Right Honourable W. E. Gladstone."

—The Rev. David Thomas delivered a lecture on "Happy Lives, and How to Make Them," at the Corn Exchange, Long Sutton, on the 20th inst., in aid of the building fund of the Congregational church. J. N. Sutterby, Esq., chairman of the Lincolnshire Congregational Union, presided.

—The Rev. W. Spurgeon, presiding at the annual meeting of the First Church, Dudley, stated that during the year 35 members had been added to the church, and a sum of £300 has been raised, besides contributions, in reduction of the debt, to the amount (including £100 from a bazaar) of nearly £600.

—The Rev. Howard E. Holmes, late of New College, was ordained on the 21st inst. to the pastorate of the church at Lenham, Kent. The Rev. Dr. Newth gave the charge to the minister, and the Revs. F. M. Holmes, A. J. Palmer, H. M. Gunn, A. F. Muir, A. Turner, R. Tuck, and J. Birdseye, took part in the proceedings.

—The Rev. P. M. Eastman, who is now temporarily ministering to his former flock at Honiton, has received a cheque for thirty guineas as a testimonial from friends at Northampton, who desire thus to show their regret at his resigning the Victoria-road pastorate, their appreciation of his ministry among them, and their good wishes for his future.

—A very successful popular concert of sacred music was given at St. Nicholas Chapel, Ipswich, on Wednesday, Jan. 21, and was largely attended. It consisted of selections from "Elijah," the "Messiah," "Samson," &c., and was brought to a close with the "Hallelujah Chorus." The proceeds were devoted to the choir funds of St. Nicholas Chapel.

— At the annual meeting of the church at Staines (Rev. H. de Vere Gookey, pastor), a very encouraging report was given of the state of the various institutions. Mr. Morford, one of the deacons, said steps had been taken to secure ground for the erection of a manse, at a cost not exceeding £1,000, and that a portion of the requisite amount has already been subscribed.

— The third anniversary of the Rev. Dr. Ray's pastorate of Park-crescent Church, Clapham, was celebrated on the 20th inst. The financial statement showed that the cost of renovating the church had been met; and during the last quarter the funds had been adequate to the payment of part of the pastor's expenses, his services, until then, having been gratuitous.

— The members of the Summer-town Congregational Church, Oxford, on the 1st inst., held their annual tea and social meeting, which, in point of numbers and interest, exceeded that of any previous year. This was followed by a fortnight's special services of a very encouraging character, conducted by the pastor (Rev. C. Higgins), Revs. C. H. Floyd, W. Morgan, and others.

— The oldest Congregational minister in the United States, the Rev. Jacob Ide, D.D., of West Medway, Massachusetts, died on the 5th inst., at the age of 94. For more than half a century he was sole pastor of the church at West Medway, and in testimony of the respect in which he was held, the schools and several manufactories of the town were closed in the afternoon of the 8th inst., on the occasion of his interment.

— A grandson of the late Rev. Dr. Armstrong, one of the first missionaries of the American Board to the Sandwich Islands, was christened recently at Saybrook, Connecticut, United States, "Kulani," a Hawaiian name (signifying "from the skies") chosen by King Kalakaua I, who was a playmate of the child's father. The Hon. S. F. Judd, Associate Justice of the Supreme Court of Hawaii, attended the ceremony as the King's proxy.

— When Mr. S. Morley, M.P., visited Mold in 1878, at the opening of the English Congregational School and Manse he promised to contribute £500 towards the erection of twelve Manses in North Wales, which was followed by Mr. Hudson, chairman of the North Wales English Congregational Union, promising £2 to each Manse erected. On the 21st inst., the Welsh Congregationalists of Mold celebrated the opening of their Manse. The Rev. T. Roberts (pastor), J. Thomas, D.D., and others took part.

— A meeting of the church and congregation at Ripley Chapel, near Ringwood, was held on the 22nd inst. to welcome their pastor, Rev. F. W. Turner, and his wife. In the course of the evening the chairman, S. Bemister, Esq., presented the pastor with some valuable Biblical works as a mark of their respect and esteem for him; also in commemoration of his marriage. To Mrs. Turner was presented a handsome davenport as an expression of their good wishes towards her on coming amongst them.

— The Rev. H. H. Richardson, who has resigned the pastorate of Bees Church, Prestwich, was presented on the 12th inst. by Mr. Councillor Hilton, on behalf of the church and congregation, with a valuable gold watch in token of the esteem in which he is held. The Revs. C. A. Berry, P. R. Berry, J. B. Aitken, and F. Trotman, delivered fraternal addresses. Mr. J. B. Champion, of Sunny Bank, Whitefield, endorsed all the expressions of good will, and spoke of the invigorating character of Mr. Richardson's ministry.

— The recognition of the Rev. Ambrose Shepherd, late senior student of Rotherham College, as minister of Newton Church, Leeds, was held on the 20th inst. The chair was taken by W. H. Conyers, Esq. The Rev. E. R. Conder gave the new pastor a hearty welcome among his ministerial brethren; and the meeting was afterwards addressed by Archibald Campbell, Esq.; the Revs. W. McArthur, J. P. Wilson, W. Thomas, G. Hinds, W. Currie, W. Gibson, and the Rev. R. Shepherd, of Beverley (brother of the recognised minister).

— Mr. William Yeale, for fifteen years secretary and deacon of Argyle Chapel, Bath, was presented on the 23rd inst. with an illuminated address and a purse of sovereigns "as a token of respect and esteem, and in recognition of the faithful, honourable, and business-like manner in which he has fulfilled the numerous offices so unanimously confided to him for many years past," and which he has now found it necessary to resign. The meeting was presided over by the late treasurer of the chapel, Mr. George Northmore, now in his 78th year.

— The annual gathering of members and friends connected with the church at Beccles was held on Wednesday, January 21st, in the new schoolroom. The pastor, the Rev. J. Calvert, presided, and while congratulating the friends on the work of the past year, stated that, besides building the new schoolroom, they had already £700 in hand towards the proposed alteration in the chapel, and for a new organ. Addresses were then delivered by Mr. W. Read, the Rev. F. H. Dash of Bungay, and the Rev. M. R. Turner (Baptist), of Beccles.

— On the 15th inst., the friends of the church at Knareborough, held their New Year's social gathering. Being the centenary of the old chapel and of Sunday-schools, the meeting partook of the nature of a centenary celebration. At the evening meeting, papers were read by J. Howell, Esq., on "Windsor-lane Chapel fifty years ago," and by the Rev. F. P. Thomas on "Robert Raikes, the founder of Sunday-schools." The pastor, the Rev. H. Cross, presided. It is proposed to repair and improve the school premises and to erect additional class-rooms.

— A bazaar and concert were opened at the Lambeth Baths on Monday evening, January 26, in aid of the repair and renovation fund of the Borough Church. Letters were received from Alderman Sir J. C. Lawrence, Bart., M.P., and W. McArthur, M.P., sympathising with the object, and promising help. Two short concerts were given during the evening, under the presidency of the pastor, the Rev. G. M. Murphy, and the various stalls for the sale of goods and refreshments were liberally patronised during the evening by a numerous company.

— The Rev. James Johns, who has ministered to the church at Northwich, for nearly 19 years, was presented on the 21st inst., on the occasion of his removal to Totnes, with an illuminated address and a purse containing £110. The Rev. P. W. Darnton presided, and there were on the platform representatives of the Church of England, and of all other de-

nominations in the town, as well as deputations from Congregational churches in various parts of the county. Several addresses were delivered expressing high appreciation of Mr. Johns' character and work.

— The anniversary sermons in connection with Hillhouse Church, Huddersfield, were preached on January 18 by the Rev. J. P. Wilson (pastor). The Finance Committee asked for £50, and the collections amounted to £54 10s. On the following Wednesday the annual meeting was held. Alderman Woodhead, J.P., presided. The Mayor of Huddersfield (Alderman Walker) was also present. It was mentioned that 44 scholars in the Sunday-school had recently passed the Sunday-school Union examination. Nearly £700 has been raised by the congregation for various objects during the past year.

— The Rev. F. Barnes, presiding at the annual meeting of the Northgate Church, Chester, stated that during his six months' ministry 30 names had been added to the church roll. Although it was only at the previous annual meeting that the friends cleared off a debt of £1,500, they have again determined to raise a similar amount to provide increased Sunday-school accommodation and an organ. Toward this amount, with his usual generosity, R. S. Hudson, Esq., of Bache Hall, has kindly promised £300, and within a week from the time of passing the resolution (£50) has been promised by friends in the congregation.

— The annual meeting of Trinity Church, Walford-road, Stoke Newington, was held on Thursday evening, January 22. The pastor, Rev. D. S. Watt, M.A. (formerly of Maidstone), presided. Encouraging reports were rendered of the past year's work. The Rev. E. Ashton, M.A., from the Institution of the London Missionary Society at Calcutta, home on furlough, received a cordial welcome, and gave an interesting address. Mr. T. R. Atkinson spoke of the advantages and disadvantages of a small church. The prospects of this congregation are very promising, and there is a general feeling that they have already outgrown the neat but small edifice in which they meet.

— The Quarterly Meetings of the Glamorgan and Carmarthen English Association were held at the Mumbles, Swansea, last week. At the Conference, the chairman (Rev. L. T. Maclean, of Cardiff) delivered an address on "The Commission and Functions of the Christian Ministry." Resolutions approving of the recommendation of the Congregational Union as to evangelistic services, of Mr. H. Richard's motion as to national armaments, and of a Sunday-closing Bill for Wales, were adopted. In connection with these meetings, sermons were preached by the Revs. A. Williams and J. H. Stephens (of Cardiff), J. C. Thomas (Maesteg), and D. F. Roberts (Neath). It was decided to hold the next meetings at Hannah-street Church, Cardiff.

— The annual meeting of the church and congregation at Mayer's-green, West Bromwich, was held on Monday last. The pastor, the Rev. J. H. Snell, reported that during the last half year, that being the length of his pastorate, 66 members had been added to the church. Among the institutions, mention was made of a Bible-class, which now numbers 150 members. During the year the chapel has been remodelled at a cost of over £900. This, added to the ordinary expenditure, made the sum of £1,864; the income for all purposes being £2,068. Resolutions were unanimously adopted to build, during this year, a mission chapel, in a neglected part of the town, and a house for the minister. The officers of the church are diligently seeking sites for these buildings, that they may be speedily commenced.

— A bazaar was recently held in connection with the church at Hadnall, Shropshire, for the purpose of raising funds to place a warming apparatus in the chapel, and also to thoroughly renovate and beautify the building. These alterations and repairs having been efficiently carried out, a meeting of the members of the church and committee was held on Thursday, the 22nd inst., for the purpose of balancing the accounts, when it was found that the amount realised by the bazaar, aided by contributions chiefly from friends in the neighbourhood, was £113 5s. 9d., and the cost of the alterations, &c., was exactly the same sum. At the close of the service on the evening of Christmas-day, the pastor, the Rev. J. Crewe, was presented with a sum of money as a Christmas-box, subscribed by a few friends in testimony of the regard in which he is held.

— The annual meeting of the friends connected with the Egham-hill Church was held on the 21st inst. The financial report of the deacons was highly satisfactory, as in every department there had been steady progress. The pastor, the Rev. Horrocks Cocks, stated that the congregations had increased, Home and Foreign Missions had been liberally supported, the sick and poor had been systematically visited, the Sunday-school was flourishing, and the mothers' meeting, the ladies' working meeting, and other departments of usefulness were in active operation; Nonconformity was slowly but surely gaining the respect of all classes around after a period of depression. The deacons of the church and several friends addressed the meeting. The question of raising a memorial window in memory of the late Mr. John Remington Mills, who erected the church, is under consideration.

— The organ for the church, Herne Bay, was opened on Sunday, the 18th inst., when sermons were preached by the Rev. W. Guest. The collections, including contributions from friends at a distance, amounted to £21 15s. 2d. Mr. Walter N. Twelvetrees, deputy organist of the City Temple, presided at the organ, and the musical portion of the service was rendered by an efficient choir. On Thursday, the 22nd, there was an organ recital, by Dr. Longhurst, of Canterbury, the collection after which amounted to £9 11s. 9d. Nearly sufficient money has been realised to pay for the organ, the price of which is £200; but there are expenses connected with its erection, which have been set down at about £30, and which have yet to be met; and an appeal is made to summer visitors to this improving watering-place, who have not yet contributed, to aid in discharging this debt. The Supplement to the Congregational Hymn-Book has been introduced with the organ, and the Tune-Book in use is Dr. Allen's.

— A social meeting in connection with the settlement of the Rev. James Gregory, late of Leeds, as minister of Augustine church, Edinburgh, was held on the 19th inst. The Established, Free, Congregational Union, Evangelical Union, Baptist, and Wesleyan Churches were all represented on the platform.

The chairman, Mr. David McLaren, gave a short history of the church, from which it appeared that during nearly 77 years, there had been only two pastors. Dr. Lindsay Alexander gave Mr. Gregory a cordial welcome to "grand old Edinburgh," where he would find society that would altogether be in accordance with his refined tastes and literary aspirations. Mr. Gregory, in reply, confessed it was with feelings of self-mistrust that he consented to accept the pastorate of a Church with such traditions as Augustine Church had; but their very kind reception of him had made him thank God and take courage. Among the other speakers were the Revs. A. Goodrich, G. D. Cullen, J. Wemyss, Dr. Gray, and Dr. W. C. Smith.

— The Rev. T. Haydn Williams, referring to the paragraph which appeared last week in reference to the church at Plumstead, writes that when he commenced his ministry there in April, 1875, the cause had become much reduced. On his acceptance of the pastorate, with a guarantee of £30 a year from the local committee, he states that he made it a condition that the annual grant from the Kent Congregational Association should be given up, as he "could not work under secretarial surveillance." In two years the chapel was "filled at the evening services, and the finances reached an amount nearly treble the average of previous years." He adds: "I leave the cause in a better state than that in which I found it, and with a balance in hand of £28, after a vote of £15, as a parting gift to me, had been taken from the proceeds of a bazaar held in June last. Although Mr. Samuel Morley differs from me in theological opinion, he has been so generous as to head my subscription list for a Boys' Refuge and Workshop I am endeavouring to establish in Woolwich." This institution, he explains, is not in any way connected with the Theistic services he is now holding in the Masonic Hall, Woolwich.

BAPTIST.

— The Rev. G. E. Ireland has just been publicly recognised as pastor of the church at Eccles, Manchester.

— The Rev. G. Eales, M.A., has been publicly recognised as pastor of the church at Leeds-road, Dewsbury.

— The Rev. N. Rogers has intimated his intention of resigning the pastorate of the church at Upper Stratton, Wilts.

— The Rev. H. Abraham, of Newport, Isle of Wight, has accepted a call to the pastorate of the church at Lumb, Newchurch, near Manchester.

— The Spring Meetings of the Baptist Union have been arranged to be held on the 26th and 29th April next, at Bloomsbury and Waltham-road Chapels.

— By an Eisteddfod recently held at Salem Chapel, Porth, about £100 clear proceeds have been added towards the liquidation of the building debt.

— On Sunday last the Rev. G. P. Gould, M.A., preached his farewell sermon at Bournemouth, previous to his departure for Cotham-grove Chapel, Bristol.

— The ss. *Eldorado*, with the Revs. G. and Mrs. Kerry and their son on board, safely arrived at Calcutta on Friday last, after a very pleasant and swift passage.

— The Rev. W. H. King, Birkenhead, has consented to preach the sermon at the annual communion service of the Liverpool Baptist Union on April 12.

— The Rev. E. P. Barrett, of South Wingfield, Alfreton, has accepted a cordial and unanimous invitation to the pastorate of the church in Cornwall-road, Brixton.

— The Rev. W. Hanford, of South Shields, was on Tuesday, last week, re-elected as one of the representatives of the Unsectarian party upon the School Board for that town.

— The Rev. W. J. Dyer has intimated his intention to retire from his present pastorate at High Wycombe in April next, when he will have completed five years' ministry of the church there.

— A bazaar was held on Tuesday and Wednesday last week on behalf of the building fund connected with the chapel at Durham-road, Gateshead. The financial results were encouraging.

— Rev. F. J. Aust, late of Coldstream, Scotland, has accepted an invitation to become pastor of the church, Little London, Willenhall, and will commence his labours on Sunday, February 15.

— The presentation of a handsomely-bound copy of the "Pilgrim's Progress" was last week made at Sussex-street Chapel, Brighton, to Mr. W. Randall, the hon. secretary of the Band of Hope.

— At the English Baptist Church of Cefn and Rhosymedre, last week, Miss Emma Jones was, on leaving the neighbourhood, presented with a handsome workbox and inkstand as an expression of regard.

— The boys of Stockwell Orphanage on Friday gave a "Service of Song" at Hereford, resulting in the addition of £20 to the funds of the institution. They have been invited to Liverpool, by the local Baptist Union.

— At a social gathering of the English Baptist Choir of Penarth last week, Mr. W. Hughes, conductor, was presented with two volumes of music and a handsome silver-mounted baton, in appreciation of his services.

— On Monday evening Mr. A. H. Baynes, secretary of the Missionary Society, gave in the Croydon Public Hall, in the course of a special address, an interesting description of the progress of new missions in Central Africa.

— The Rev. G. H. Hook, of Thaxted, Essex, has accepted the invitation of Mr. Spurgeon to undertake the pastorate of the Lal Bazar Church, Calcutta, Mr. Spurgeon having been requested by the church to select a pastor.

— The Revs. W. Norris and G. H. Hook, who are going out to pastorates in India, will, we understand, sail from London for Calcutta in the ss. *Narario* on the 3rd proximo.

— The church at Addlestone, of which the Rev. E. W. Turbox is pastor, contemplate the erection of a new Mission Chapel at Woking, and have secured a site for the purpose. The probable outlay involved will be about £400.

— The Rev. W. E. Davies, late of Wirksworth, but now of Matlock, has received and accepted a most unanimous call to the pastorate of the General Baptist church, George-street, Grantham, and will commence his labours there at once.

— The accounts of the Missionary Society show that the receipts are less by £700 than they were at this time last year, and should the expenditure and receipts for the next quarter correspond with last year's figures, a deficit of £4,000 will appear.

— The two churches of Newbury have united under the pastorate of the Rev. George Howe. The union was effected by the mutual adoption of the use at Communion services of unfermented wine. The first united service was held on Sunday last.

— On behalf of the fund for renovation of the chapel at Brecon, special services were last week held at the Town Hall. The Rev. James Owen, of Swansea, preached, and in the evening lectured under the presidency of Professor Morris, of the Memorial College, Brecon.

— The Members' Annual Meeting in connection with Stow-hill Church, Newport, Mon., was held on the 19th inst., the pastor (the Rev. John Douglas) presiding. The committee's report showed that considerable success had attended the various efforts put forth during the past year.

— The recognition of Mr. F. A. Pearce, formerly colporteur in the Lymington District, as pastor of the church at Blackfield-common, Hants, took place on the 21st inst. The Rev. J. B. Bart, of Beaulieu, W. H. Payne, Lyndhurst, Messrs. South and Cooper, and the pastor, delivered addresses.

— The Rev. F. Brown last week presided, for the fifteenth occasion, at the annual meeting of the Church at Mortlake, of which he is pastor. At the commencement of his ministry there were only 20 members, and 127 had since been added. The Rev. J. Hunt Cooke and others delivered addresses.

— At the new chapel of the London Baptist Association, Brondesbury, N.W., a church was formed on the 14th inst. The Rev. W. Stott gave an address on the New Testament idea of a Christian Church; after which Mr. Scriven, the recently-elected pastor, received about sixty persons into fellowship, and the Lord's Supper was then observed.

— Recognition services connected with the settlement of the Rev. T. Williams as pastor of the church at Ancoats were held last week. The report submitted stated that the schoolroom had been renovated and improved, and the chapel was next to be the object of a similar effort. The Revs. C. Williams (Accrington), J. Sinclair, W. R. Simeon, and others, delivered addresses.

— The Rev. B. A. Murrell resumed the delivering of a series of Sunday afternoon addresses to the working men and women of Birmingham on Sunday last, when a crowded audience assembled in the Town Hall. The subject of the first address was "Shaking Hands." The course will consist of eleven lectures, several of which will be delivered in the Birmingham Concert Hall.

— The annual meeting of the Derby-road Baptist Church, Bootle, Liverpool, was held on Wednesday evening last. After tea the chair was taken by the pastor (Rev. E. T. Downen). The secretary reported 18 baptisms, and the addition of 6 by letter during the year. An encouraging report was read by the treasurer (Mr. Councillor Scholefield), the income for the year being £517.

— Mint-lane Chapel, Lincoln, narrowly escaped destruction by fire on Monday evening. After the ordinance of baptism on Sunday evening, the dresses worn by the candidates having been placed too near the vestry stove to dry caught fire, quickly spreading to the building, and it was only after considerable difficulty that the flames were subdued, and any part of the structure saved.

— We regret having to record the death of the Rev. E. T. Gibson, which took place, after a long affliction, at Lewisham on Wednesday last week, at the age of 61 years. He was educated at Bradford, and had been in the ministry from 1854 up to within about two years of his death, when he was compelled to relinquish his last pastorate through ill-health. He was buried at Brockley Cemetery on Saturday.

— The first anniversary services in connection with the Rev. C. Starling's effort to establish a Baptist Church in Crouch End were held on Sunday, Jan. 18, 1880. The Rev. C. Starling preached morning and evening. On the following Wednesday, Jan. 21, the Rev. J. Clifford, M.A., LL.B., B.Sc., F.O.S., of Westbourne-park, and President of the London Baptist Association, preached. A tea and public meeting was held afterwards.

— On Monday, the 19th inst., at Chipping Campden, the annual tea-meeting was held. During the evening a special choir gave a service of song, illustrative of Bunyan's Holy War, and the pastor (the Rev. John Taylor) read the adapted connective readings. There was a very good attendance. The collection was given to the Sunday-school fund. On Wednesday, the 21st inst., the Sunday scholars had their annual tea, and spent the evening in various amusements.

— On Monday evening an interesting service was held at Bedminster Chapel, Bristol, with the object of bidding farewell to the Rev. W. Norris, on his leaving for India, having accepted the pastorate of the first English Church in Circular-road, Calcutta. The Rev. J. B. Myers—in the compulsory absence of Mr. Baynes—attended to represent the Missionary Society. The selection of Mr. Norris for the pastorate was made by a deputation appointed for the purpose by the church.

— Opening services of the new school premises and lecture-hall were last week held at Clay Cross. The Rev. R. Green preached, and at a social meeting Mr. G. Slack, of Derby, presided, and addresses were delivered by the Rev. R. Green (Sheffield), W. F. Harris (Chesterfield), and others. The report submitted stated that the cost involved in the new structures was £800. The lecture-hall will accommodate 400 persons. There are also six class-rooms, and a cloak-room. The school numbers 200 scholars and 18 teachers.

— At the commencement of the present year the Rev. Edward Leach tendered his resignation of the pastorate of the Church at Berkeley-road, Chalk Farm. Though urged by vote of the Church, and by a signed requisition of its members to withdraw his resignation, he has intimated his inability to accede to the request. During his ministry, which has extended over six years, 130 persons have been added to the church, and £1,500 obtained in aid of the debt upon the building. Mr. Leach will be open to accept preaching engagements after Sunday next.

— Buckingham Chapel, Clifton, under the pastorate of the Rev. J. Penny, has just been considerably re-

novated and improved. At the annual meeting last week, it was stated that during Mr. Penny's ministry of twenty years nearly 700 members had been added to the church, the chapel had been enlarged, school and class rooms had been built, and a mission hall had been erected, the latter at a cost of about £1,000. The further sum of £180 just required had been promptly provided. Addresses were delivered by the Revs. W. J. Mayers, W. R. Skerry, and others.

The annual meeting of the church and congregation, Melbourn, Cambs, was held on Jan. 15th, when about 120 sat down to tea. A public meeting was held afterwards, when the balance-sheet, which was highly satisfactory, was read by the pastor, Rev. W. Higgins. During the evening the pastor warmly thanked the friends on behalf of Mrs. Higgins for the elegant tea-service which was presented to her on New Year's-day. The Bible-classes conducted by the pastor and his wife met for tea on the following evening, after which a lecture was given by the Rev. S. H. Akhurst, of Harston, interspersed with dissolving views.

The third Quarterly tea and public Meeting of the church and congregation meeting in Hamilton-road Chapel, Lower Norwood, and the first anniversary of Mr. Edwin H. Ellis's ministry, were held on Tuesday evening, January 20th. During the evening Mr. Edwin H. Ellis was presented with "The Life and Words of Christ," in two vols., by the Rev. Cunningham Gaskie, D.D.; "Old Testament Portraits," by the same author; Young's "Night Thoughts," and several other works. Ground for a new chapel has been secured, and several promises of help have been received, amongst them being one for £100 from the Rev. C. H. Spurgeon, who has also written, strongly recommending the cause for support.

On Tuesday and Wednesday last week special and crowded services were held at Hermon Welsh Baptist Chapel, Nantyglo, with the object of publicly recognising the Rev. Hugh Williams, of Llanilltyd-fardre, Pontypriid, as pastor of the church, and also of commemorating the 50th year of its incorporation. On Tuesday evening, sermons were preached by the Revs. J. Evans (Pontbrenllydd), J. Evans (Bethabara, Pemb.), and T. Thomas (Newport). On Wednesday the Rev. N. Thomas delivered the charge to the church in reference to their new pastor, and the Rev. G. James addressed the minister. A series of sermons followed. A history of the church was read, which stated that £2,000 had, since 1830, been expended in rebuilding the chapel and erecting a minister's house, including also the purchase of adjoining cottages. The whole amount was recently liquidated as the result of a special effort. Several leading ministers in the denomination were members of this church; amongst those now living in Wales being the Revs. N. Thomas, J. Evans, J. C. Williams, and J. Williams.

For the purpose of celebrating the completion by the Rev. Dr. Todd of 25 years' ministry at Sydenham Church, Forest-hill, of which he was the founder, and of publicly recognising his long services, upon his retirement from the pastorate, an interesting meeting was held on Tuesday evening. The Rev. H. J. Chancellor (Independent) presided, and was supported by several leading ministers of various denominations. Letters of sympathy were read from other ministers, including the Rev. Samuel Minton, M.A., and Dr. Thomas, of Cardiff. The Rev. D. Jones, B.A., expressed, as an old friend and neighbour, his high esteem for Dr. Todd, for whose ministry both the formation of the church and his long pastorate spoke much. No less than from 15 to 25 places of worship had during the past quarter of a century come into existence in that neighbourhood. Dr. Todd was known by hundreds of ministers in England very thankfully; his reputation was also widely spread through Wales, where he had been one of the pillars of Pontypool College, and had been baptised in Welsh fire, although born in Scotland. It was matter for congratulation that he was not leaving the neighbourhood, but would still be ready to watch with a pastoral eye and help with a pastoral hand. The Rev. J. T. Wigner, of New-croas, added a similar testimony to the value of Dr. Todd's ministry. The Rev. S. H. Booth dwelt upon the sacred relations of pastor and people, and rejoiced in the tangible expression which was to be made of the esteem in which Dr. Todd was held. Rev. Dr. Cooke, of the Methodist New Connexion, who had for a very long period associated with Dr. Todd in Christian work, hoped that the snows of age would fall lightly on him. The Rev. Dr. Boyd (Presbyterian), who had ministered 12 years in the native parish of Dr. Todd in Kinross, remarked that he had been for many years, by the purity of his life and conduct, a living Gospel in that church and neighbourhood. Mr. Jeffery, senior deacon, read an illuminated address, which, with a very handsome chiming clock and silver candelabra, he presented to Dr. Todd, in the name of the church and congregation, with the heartfelt wishes for his future well-being. Dr. Todd suitably acknowledged the testimonial, and alluded to some interesting features of his ministerial experience.

PRESBYTERIAN.

It will interest not a few of our readers to hear that the Rev. Dr. Oswald Dykes' well-known work on "The Beatitudes of the Kingdom" has made its appearance in an Indian dress. The book has recently been translated into Marathi, and published at Bombay.

The London Presbytery met on Tuesday in St. Andrew's, Woolwich—Rev. Dr. Walter Morison, Moderator—when a call was unanimously and very cordially given to the Rev. Archibald Craig, of Alnwick. The call was unanimously signed and was sustained by the Presbytery, commissioners at the same time being appointed to prosecute it before the Presbytery of Northumberland.

Mr. Stevenson has just completed a statue of John Knox, which is intended to occupy a niche in front of the Institute recently erected in Haddington, as a memorial of the Reformer.

A crowded gathering of the children of Regent-square Church, in connection with the Juvenile Missionary Association, was held on Friday, presided over by the Rev. Dr. Oswald Dykes. The report, which had been got up with great taste, contained an interesting letter addressed to the children by the Rev. H. L. Mackenzie, one of the Church's missionaries to China, giving an account of the strange customs among the Chinese on New Year's-day. The

treasurer, Mr. B. D. Mackenzie, reported an increase of £1 14s. 10d. over last year, with 7 new boxes and 12 new contributors, making a total for the year of 51 boxes, 103 contributors, and £26 12s. 7d. If copies of this little report could be widely circulated, it might lead to the formation of juvenile associations in congregations where such a commendable institution does not exist.

Rev. J. M. Ross, who leaves about the middle of February for Australia, preached the anniversary sermons at Ancoats Church, Manchester, to which congregation Mr. Ross ministered for many years prior to his removal by the Synod to become the secretary of the Sustentation Fund. On the following evening the annual service was held, when the friends from far and near assembled to bid Mr. and Mrs. Ross good-bye and wish them God-speed.

Rev. William Fraser, brother of Dr. Donald Fraser, was inducted to the pastorate of Queen's-road congregation, Brighton, on Thursday. Dr. Fraser preached on the occasion, and the Rev. W. Ballantyne addressed minister and people. At a social meeting addresses were delivered by the Rev. H. C. Wilson, Rev. Dr. Hamilton, and others. The settlement is a most harmonious one, and augurs well for the future. Mr. Fraser commenced his ministry on Sunday, preaching to large congregations. On Monday the members of the Young Men's Society gave a hearty welcome to their new pastor and president.

On Monday evening the Rev. J. Cunningham, of Wandsworth, by request of the Caledonian Society, delivered a lecture in the old Congregational Chapel, on "The Life and Poetry of Robert Burns." The audience was very large and sympathetic.

On Tuesday, a deputation from Scotland had a private interview with the Duke of Richmond, at the Privy Council Office, on the subject of the proposed limitation of the number of students admissible to the Free Church Training Colleges of Scotland. The deputation consisted of the Rev. Thomas Main, convener of the Free Church Education Committee; Messrs. Patterson and Morrison, rectors of the Free Church and Norman Training Colleges; Mr. W. Kidoan, Glasgow; Mr. W. Dickson, Edinburgh; and Mr. W. Henderson, Aberdeen.

A good hope is entertained that the first of the six new missionaries which the English Church is seeking for China has been found.

The English Presbyterian Messenger for February gives the following summary of the sustentation-fund receipts for the past year. The total payments for the fund during the year just closed amounted to £37,076, obtained in the following manner:—From congregations, £35,531; donations, £218; U.P. subsidy from Scotland, £793; reserve fund, £334.

The annual meeting of the Warwick-road Church, Carlisle (Rev. J. Howie Boyd's), was held on Tuesday. Addresses were delivered by those engaged in the various departments of Church work. The treasurer, while he alluded to the depression of trade, was able to report that the financial statement presented that evening was the best ever laid before the congregation.

Rev. A. S. Macpherson, of Felton, Northumberland, has received a unanimous call from Govan United Presbyterian Church.

A ministerial correspondent writes: "Our lapses are due to inefficient pastors, unwise management, inelasticity in church forms, and characterless adherents, native or imported—not to speak of good preaching elsewhere, and the charms of a State-paid Church everywhere. Similar causes operate in other communions—why make an offensive stir about the matter as if we were perfect?"

The Presbyterian Church in New South Wales is very anxious to secure at least twenty young ministers from either England, Scotland, or Ireland. The sum of £100 is offered to defray the passage, and on arrival they will be drafted off to stations at a guaranteed stipend. The Church in Australia may stand in great need of ministers, but this is pretty much the position of the Church at home. Be that as it may, several of his brethren contemplate following Mr. Ross to the Antipodes.

The Synod of the Presbyterian Church of England will meet this year on the 23rd of April in Marylebone Church, and thus early a committee of the London Presbytery are busy making the necessary arrangements. It will form the fifth Synod since the Union, and the forty-fifth since the Church was reconstituted in this country. Rev. Dr. Donald Fraser will be the Moderator; and it was a graceful act of the last Synod to appoint the next place of meeting in the Moderator's own church. Hitherto, the Synod has always assembled in Regent-square Church when London has been the place of meeting, and doubtless many will feel strange when at first they find themselves in new quarters. Dr. Dykes' session and congregation spared no pains in order to add to the comfort and convenience of the members, and those whose business it was to attend the Synod, and we feel sure Dr. Fraser's congregation will do all in their power to render the change as agreeable as possible.

The Bermondsey congregation are desirous of securing the services of the Rev. John Pirie, late of Norwich.

The Sefton-park congregation, Liverpool, on a recent Sunday made a collection for the local hospital fund, amounting to nearly £400. The pulpit on Sunday last was occupied by Dr. Thain Davidson.

The annual meeting of the Marylebone congregation was held on Thursday, the Rev. Dr. Donald Fraser, the pastor, in the chair. The report, read by Mr. Alister G. Fraser, showed that the congregation continues to flourish. The total contributions amounted to £4,415. The debt on the church, which a few years ago amounted to the formidable figures of £12,000, has been reduced to £3,400. The report of the mission in Bell-street, Lisson-grove, was given in by Mr. Thomas Boyd, and showed a most extensive and valuable work. Twelve of the office-bearers and members of the church addressed the meeting, there being no outside speakers. These included the Hon. Henry Noel, and Messrs. D. Macfarlane, J. A. Grahame, T. A. Denny, J. E. Robertson, W. Middleton Campbell, and Dr. Thorne Thorne. In the course of the evening Dr. Fraser, in the name of the congregation, presented a handsome piece of plate to Mr. Robert Bell, on his retirement, after many years of service, from the treasurer's chair. A resolution was cordially passed to acquire during the current year a manse or residence for the minister.

The annual meeting of the Islington congrega-

tion was held on Wednesday, Rev. Dr. Thain Davidson, pastor, in the chair. The past year had been the most successful of the congregation's existence. The report read to the meeting showed progress in every department of congregational effort, progress being only limited by the capacity of the building. The total income for the year had been £2,311, and of this sum £992 had been raised by seat-rents and collections, and £689 for philanthropic and missionary purposes.

At the last meeting of the Brooklyn Presbytery, the Rev. Dr. Van Dyke requested an investigation into the accusation made against him by the Rev. Dr. Talmage. It is said that Dr. Talmage publicly charged the minority in the late trial with "rottenness." The Presbytery declined to take up the matter. Dr. Van Dyke has threatened to secede from the Presbyterian Church unless the accusation is withdrawn.

Under the auspices of the London Presbytery, Divine service was commenced in the Assembly Rooms, St. Leonard's-on-Sea, on Sunday last. Rev. Dr. Boyd, of Forest-hill, preached morning and evening, and the attendance was very encouraging. The services will be continued during the winter months by the Rev. James Towers, M.A., of Birkenhead, who is at present residing at Hastings, and who has kindly agreed to take charge of this promising station.

The Croydon congregation, who were deprived of their minister through the resignation of the Rev. A. J. Murray, are to hold a meeting next Tuesday, to consider what steps should be taken towards filling the vacant pulpit. It is gratifying to learn that the congregation keeps up well as regards attendance, whilst the utmost harmony prevails among its adherents.

The death occurred on Friday of the Rev. J. T. M'Farlane, the much respected minister of Brendon-street United Presbyterian Church, Hamilton.

WESLEYAN.

A new service of song, "The Christian Martyrs," was given on the 20th inst. at Spitalfields Chapel. Mr. Cruikshanks gave the readings, and the choir did good service. The Rev. J. Foster presided. The collection realised £6.

Mr. Nash, chapel-keeper at Witham-street Chapel, Woolwich, has been presented with a copy of Farrar's "Life of Christ," by the members of the Saturday Evening and Sunday Morning Prayer and Praise Meetings, in acknowledgment of his services.

Missionary anniversary services have been held at Petersfield, with good results. At the public meeting the Rev. J. Bishop, the Rev. H. Oliver (Primitive Methodist), and the Rev. E. J. Griffiths (Independent), were among the speakers.

The anniversary services at Church-street, Salisbury, were held on Sunday, January 18, the Rev. J. R. Hargreaves being the preacher. On the following Monday Mr. Hargreaves lectured on "Henry Martyn." The collections were good.

The day-school anniversary at Howden was celebrated last week. The Rev. S. T. House, of Leeds, preached on the 23rd inst., and lectured in the evening on "The Signs of the Times," there being a good audience.

A meeting in aid of the Thanksgiving Fund was held at Saddleworth, on Saturday last, when the amount promised was nearly £32. Mr. Henry Mallison, J.P., gave for himself and family £5.

At Newtown successful missionary services have been held. The preacher on the Sunday was the Rev. H. Valentine, and at the public meeting the Rev. W. L. Wingell, superintendent of the circuit, presided.

New Methodist colleges for the education of the sons of the middle-class friends of the denomination have just been opened at Truro and at Salisbury, with good promise of success. It is intended to open other colleges in several parts of the country.

Bishop Moore, a bishop of the African Methodist Episcopal Church—himself a "coloured" man, and born in slavery—is in this country, raising a fund to assist freedmen in the Southern States to emigrate to other States, because of the oppression to which they are now subject.

At Fisherton, near Salisbury, the missionary anniversary services have been very successful. Mr. S. Parker presided at the meeting, and the Rev. John Hargreaves (recently returned from Jamaica) was one of the speakers.

The Thanksgiving Fund services for the Low-toft Circuit have been held, with much success, and it is expected that the circuit will raise £150.

At Stoke Bruerne, Towcester Circuit, a new chapel, giving twice the accommodation of the old building, has been erected, at a cost of about £200. The Revs. W. H. Cornforth, G. Buckley, W. Mills (Baptist), W. Dider (Baptist), S. Haynes (Congregationalist), and others, have assisted at the opening services.

The young men's first select class, connected with the hired-street Sunday-school, Nottingham, and conducted by Messrs. Hogg and Parker, has just celebrated a very successful anniversary. The class is in a prosperous condition, having doubled its members during the past year.

COUGH AND COLDS are cured without difficulty by the early use of GARDY'S GABIAN OIL CAPSULES. For bronchitis, chronic catarrh, and consumption they are invaluable. Price 2s. 9d. the bottle, of all chemists. Wholesale, 16, Coleman-street, London.

DO YOUR "DYING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

THE COMING STRUGGLE.—Anything calculated to moderate the asperity of party feeling during the coming political contest should be encouraged. A liberal use of that delicious and soothing liqueur, GRANT'S MABELLA CHERRY BRANDY, cannot fail to produce a favourable effect, and it may be procured at all Bars, Restaurants, and Wine Stores. Manufacturer, Thomas Grant, Distiller, Maidstone.

HAPPY DAYS! There is something of regret and gloom in the first appearance of grey hairs; our prospects are often blighted by their premature appearance. MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER happily affords a safe and sure means for restoring them again to the freshness and beauty of youth. It is the old-established standard and reliable article known and spoken most highly of in every civilised country. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

BIRTHS.

ASTIN.—Jan. 20, at Madras-terrace, Bridport, Dorset, the wife of the Rev. F. J. Astin, of a daughter.

BODINGTON.—Jan. 20, at St. Paul's Rectory, Norwich, the wife of the Rev. Herbert J. Bodington, of a son.

CLARIDGE.—Jan. 20, at 2, Cromarty-villas, Waverley-road, Southsea, the wife of the Rev. Charles William Claridge, of a son.

CONDER.—Jan. 22, at Hornsey, the wife of Alfred Conder, of a son.

GOODENOUGH.—Jan. 21, at Weymouth-street, the wife of Colonel W. Goodenough, Royal Artillery, of a daughter.

HARRIS.—Dec. 22, at Victoria West, Cape Colony, the wife of D. H. Harris, junr., of a son.

HAWKINS.—Jan. 17, at 128, London-road, Southwark, S.E., the wife of Alexander Hawkins, Esq., M.L.S.R., of a son.

MILMAN.—Jan. 19, at the Governor's House, H.M. Prison, Holloway, the wife of Lieut-Colonel Everard Milman, R.A., of a son.

NASH.—Jan. 20, at 6, Rue Jourdan, Brussels, the wife of the Rev. Henry Nash, of a daughter, who lived only six hours.

THOMPSON.—Jan. 23, at The Priory, Denham, near Uxbridge, the wife of J. Alfred Thompson, Esq., of a son.

MARRIAGES.

BERGIN.—KERR.—Jan. 22, at the Congregational Church, Burnt Ash-lane, Lee, by Rev. G. Critchley, R.A., assisted by Rev. W. Ebbs, brother of the bride, Rev. J. Marmaduke Bergin, of Sutton, Surrey, to Caroline, youngest daughter of the late Samuel Ebbs, of Tower-hill, London.

BROWN—EDWARD.—Jan. 20, at Crouch-hill Presbyterian Church, by the Rev. George Drysdale, James, eldest son of the late Alexander Gordon Brown, Clerk of the Peace for Kincardineshire, N.B., to Lizzie, only daughter of Captain William Edward, of Mount Pleasant-villas, Crouch-hill, N.

HENDERSON—DUNN.—Jan. 21, at the Wesleyan College Chapel, Richmond-hill, by the father of the bridegroom, John Young, second son of the Rev. Andrew Henderson, of Paisley, to Isabella McQueen, youngest daughter of William Dryden, Esq., of Richmond, Surrey.

MULLER—ROSE.—Jan. 21, at Christ's Church, Moss Side, Manchester, Clara, youngest daughter of the late Edwin Rose, Esq., C.E., to Frederick John Herman Muller, Esq., of Manchester.

STEWART—CHURCHILL.—Jan. 22, at St. George's Church, Hanover-square, by the Hon. and Rev. C. F. O. Spencer, Vicar of Sutton, Isle of Ely, the Rev. John Fletcher Dixon Stewart to Lucy Caroline, second daughter of the late Lord Charles Spencer Churchill.

WOODALL—BENTLEY.—Jan. 21, at Felstead Independent Chapel, Essex, by the Rev. J. C. Foster, Mr. John Whitridge Woodall, of Shrewsbury, to Anna Maria, daughter of the late Mr. Arthur Bentall, of Rutlands Farm, Felstead.

DEATHS.

BAMFORD.—Dec. 20, at Calcutta, Helena Caroline, wife of Alfred J. Bamford, minister of Union Chapel, Calcutta.

BILLCLIFFE.—Jan. 20, at Redhill, suddenly, James Billcliffe, for 30 years Bailiff of the Philanthropic Society's Farm, aged 69 years.

BLAKE.—Jan. 22, at Ashfield Lodge, Suffolk, Sir Henry Charles Blake, Bart., aged 85, deeply lamented.

CAZEMOVE.—Jan. 20, at his residence, Clapham-common, Philip Cazemove, Esq., aged 81.

COWARD.—Jan. 21, at 28, Lupus-street, S.W., in the 56th year of his age, James Coward, Organist of the Crystal Palace.

COYE.—Jan. 22, at his residence, Birch-road, Leytonstone, of heart disease, John Coye, late of North Row, aged 68.

COLEMAN.—Jan. 23, at 1, Wellington-place, Tunbridge Wells, Elizabeth, widow of Henry Freeman Coleman, late of Exington Hall, Leicestershire, aged 81.

CROFTS.—Jan. 21, at St. Neot's, Hants, the Rev. H. O. Crofts, D.D., aged 66, Methodist New Connexion.

DEANE.—Jan. 20, at Derby Lodge, Ipswich, Louisa, daughter of the late William Deane, Esq., of Alton Hall, Suffolk, aged 67.

DAYDEN.—At Budleigh, Salterton, John Dryden, Esq., aged 78.

FENN.—Jan. 21, Vincent Fenn, Esq., for many years Governor of St. Augustine's Prison, Canterbury.

FITCH.—Jan. 20, at Dedham, Essex, Sarah Ann Fitch, aged 53, deeply lamented by her family and friends.

FORDER.—Jan. 24, at his residence, Balin, Alexander Forbes, the Secretary of the Great Northern Railway Company, aged 46.

GIBSON.—Jan. 21, at 42, St. John's-road, Lewisham, S.E., the Rev. Thomas Edward Gibson, M.A., M.S.R.A., &c., Baptist Minister, formerly of Crayford, Kent, aged 61.

GREAVES.—Jan. 17, at 11, Rye-hill-park, Peckham-rye, Sarah, widow of the late Mr. Wm. Greaves, of Newcastle-on-Tyne, aged 81.

HOUGHTON.—Jan. 13, at 80, Loftus-road, Shepherd's-bush, Eliza Houghton, the beloved wife of H. R. Houghton.

INNES.—Jan. 19, at Portsea, the Rev. James Innes, Chaplain of H.M. Convict Prison, Portsmouth, aged 61.

KNEIBS.—Jan. 22, at Heatherton, Torquay, Alice Ann, the much-loved wife of the Rev. C. Knibbs, minister of Abbey-road Chapel, aged 25 years.

MALDEN.—Jan. 21, at Great Cornam-street, in her 44th year, Emma, wife of Benjamin J. Malden, and second daughter of Joseph Vaughan Hill, of Bond-street, Claremont-square. Friends will please accept this intimation.

MERCER.—Jan. 20, at Hutton, Kent, William Mercer, Esq., aged 80, having survived his wife, Mary Ann Mercer, 20 days.

RUSSELL.—Jan. 21, Elizabeth Marzaret, the beloved wife of James Russell, of 10, Shoreditch, in her 46th year. Friends will kindly accept this intimation.

SPICER.—Jan. 24, at 403, Kingsland-road, after a few days' illness, William Spicer, in his 75th year.

SYMMONS.—Jan. 22, the Rev. H. T. Symmons, M.A., Principal of the Hebrew Missionary College, and minister of the Synagogue Jew's Chapel, Palestine-place, Cambridge-heath, London, aged 62.

TERRY.—Jan. 20, at 29, Union-square, Islington, Mr. James Terry, formerly of St. John-street, Clerkenwell, and for many years Treasurer of the Lamb and Flag Ragged Schools, aged 74.

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